

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., July 16, 1925

NEW SERIES
VOLUME XXVII, No 29

Starkville Baptist Church was among the number of those which conducted a Daily Vacation Bible School.

The man the monkey made vs. The man that God made, is a very proper title for the present interesting controversy.

Thirteen people were killed and thirteen million dollars worth of property destroyed in an earthquake at Santa Barbara, California, last week.

Mrs. J. A. Barnhill, wife of the pastor of Calvary Church, Memphis, recently underwent an operation successfully at the Baptist Memorial Hospital.

It is said that the music of our national hymn, America, was written by Louis Fourteenth of France. The same music is used by English and Prussians in their national air.

And now comes the rumor from Virginia that the people there are losing faith in the denominational leadership. Well there are other ways of destroying faith than reading the Searchlight.

Dr. J. C. Owen and wife of Fifteenth Avenue Church, Meridian, recently celebrated their twenty-fifth wedding anniversary. The wedding took place in China during the troublous times of the Boxer uprising.

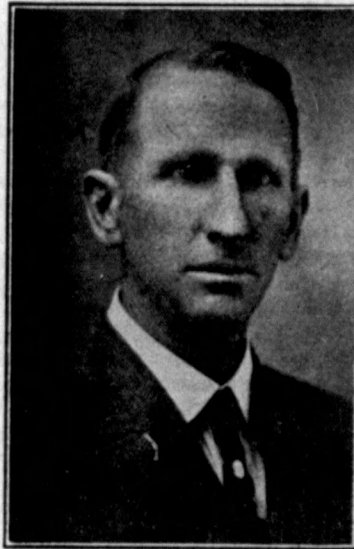
Dr. John H. Eager of Baltimore says that Dr. A. C. Dixon was unconscious during a great part of his last illness, but he was preaching the gospel all the time—the ruling passion strong in death.

The editor is this week supplying for Dr. W. A. McComb at Gulfport while he is engaged in raising the Endowment of the Woman's College. Dr. McComb reports that the Endowment is going fine.

Another account of the discovery of a cancer cure comes this time from Atlanta. A physician makes use of electricity, bombarding the cancer with ions. If this is not effective, we are sure the medical profession will never stop till a cure is found.

The Associated Press reports that an effort was made at the Northern Baptist Convention to prevent the seating of Messengers of the Park Ave. Church in New York to which Dr. Harvey Emerson Fosdick has been called, but it was unsuccessful. Also it is said an effort was made to order the recall of foreign missionaries who are modernists. This too was unsuccessful.

If our people do not show their gratitude to God for his favor in giving us good crops we put ourselves in danger of his visiting us with judgment for ingratitude. In the trucking district the crops have been fine and the prices good. Everywhere the cotton is the best for years and the food crops most promising. This is a good time to meet our obligations in full to the regular denominational program and to endow our schools which are seeking special offerings. Don't let the automobile salesman and the filling station get it all.



J. E. BYRD

Our honored State Sunday School Secretary, also President of the Mississippi Baptist Assembly. He will be in full charge, which means that it is a safe place to send your boys and girls.

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The reporters for the secular papers had nothing upon which to base their conclusions except the action of the Convention expressed by a vote of 2,013 to 950. I do not believe for a moment that the vote in Memphis expresses the feeling of Southern Baptists on the question of evolution even though it appears that way. With all my heart I believe the refusal of Southern Baptists to say that man did not come into the world by evolution, was due to unfair methods on the part of some of our leaders. If the vote of 2,013 to 950 is misleading some of our leaders are responsible. This will be considered in a future article.

—J. W. Lee.

The Presbyterian of Philadelphia and the Herald and Presbyterian of Cincinnati, have become one paper.

Mail is delivered now each morning in New York, posted in Chicago the evening before at six o'clock. It is carried by airship.

About fifty were added to the church at Union as a result of a meeting in which Pastor J. C. Parker was assisted by Dr. W. E. Farr.

Mr. C. S. Leavell has returned to Memphis from Columbia University, where he took the M. A. degree, specializing in Journalism.

Kansas has outlawed the slot machine as a gambling device.

Fire of unknown origin destroyed the building of Prescott Memorial Church, Memphis, recently, valued at \$65,000, with only \$20,000 insurance. Other churches will help rebuild.

Kentucky Baptists through their Board voted recently to withhold any further contributions from Cumberland College because one of the professors teaches the theory of evolution.

J. H. Kyzar, a student in Mississippi College, was recently ordained in his home church in Lincoln County. He is a younger brother of Rev. J. R. Kyzar now at Bardstown, Ky.

Efforts are being made, or preparations therefor to introduce in other states bills against the teaching of evolution in public schools, similar to the Tennessee law.

According to the Catholic Press Directory, there are 20,738,447 Catholics in the United States, a gain of 4,229,137 in the past ten years. There are said to be 23,697 priests, 60,155 sisters, 216 seminaries, universities and colleges, 559 hospitals and 598 charitable institutions.

There are 49 County Agricultural High Schools in Mississippi with a property valuation of \$3,589,340. There is only one for negroes, located in Coahoma County. In the schools for white students there are 3,735 boys and 3,514 girls. This includes only the county agricultural schools.

Some would-be philosopher announced as his creed, "I accept the Universe". Crusty old Carlyle answered, "Egad, you'd better!" There are some brethren who think they have issued a confession of faith when they say, "We accept the Bible". But some of them have then proceeded to deny the fundamental teachings of the Bible and question its accuracy.

E. C. Crawford began March 1st, his pastorate at Raleigh in Smith County. He has five churches and has gotten The Record into every home in all these churches. He has organized his forces for work in Sunday School and B. Y. P. U. He now has Brother Byrd with him in a Training School and revival meeting. Deacon Steele says he is the first man who has gotten all his forces lined up for work in the churches and for the denominational program.

Mississippi Baptist Assembly, Gulfport, August 4-12, 1925

CONSIDER FOREIGN MISSIONS

By J. F. Love

One of the most depressing things which comes upon one every now and then with almost smothering effect is that Southern Baptists have not, with perhaps few exceptions, realized at all the condition of the Foreign Mission Board and certain facts connected therewith. Will the reader give attention to some of these facts while I recite them, and will he or she try to communicate these facts to others?

Fact One. The Foreign Mission Board has not during the present administration entered a single new country without first being authorized to do so by the Southern Baptist Convention.

Fact Two. In 1919 the Convention instructed the Board to make a survey of Europe and the Near East and as quickly as possible to enter this territory. This action of the Convention was confirmed by the next session of the Convention and the Board set up its European and Near Eastern Program and made alliance with Baptist groups in certain countries of Europe, in Palestine and in Syria. All this was done on the instructions of the Southern Baptist Convention.

Fact Three. A comparatively small amount of money has been put into this new territory, but the missionary results obtained have probably never been duplicated by any mission board in the world from such small expenditures as we have made. The results have indeed been thrilling.

Fact Four. No new country has been entered since 1919 and 1920. There have been many opportunities to enter other countries where little companies of Baptists are struggling desperately and need our help greatly, and where a great work could be done, but the Board has turned a reluctant deaf ear.

Fact Five. The Board was from the beginning of the 75-Million Campaign conservative in its appropriations, but in 1923, when it became evident that the Board was to be disappointed sadly in its receipts, it began to deny the missionaries all requests for buildings and material equipment and then to deny appointment to volunteers, except where money was given and designated for the salaries and outgoing expenses of new missionaries, which left the Board no option as to whether this money should be thus used. Missionaries have begged and begged in vain for residences, church buildings and other material equipment, and for missionaries to share the burden of the work with them. Volunteers in great numbers have implored the Board to send them to the fields but the Board had set its face to keep out of debt, if possible, and to reduce the debt when a debt was unavoidable. More than two million dollars have been cut out of the receipts of the Board and scores of young men and women trained for missionary service are at home because the Board could not send them. This Board did not wait for the present acute situation, but began severe curtailments in anticipation of it.

Have Southern Baptists cut home enterprises in any such way? In this period when the Foreign Mission Board has denied its missionaries every request for buildings, the denomination has erected at home more school buildings, hospitals, church buildings, and parsonages than were ever erected in the same period and twice over. Has the Foreign Mission Board not done enough in the way of curtailment? Could it do more? Ought it to have done more? What ought it to do that it has not done? Southern Baptists spent for religious purposes at home last year more than thirty-three million dollars, and gave to Foreign Missions considerably less than one and a half millions. Is it any wonder the Board is in debt?

Fact Six. Beginning three years ago the Board has in every possible way warned the brotherhood that the Foreign Board's work, though winning gloriously on every field, was threatened with disaster by the declining receipts of the Board.

But as we started out by saying, very few of our people seem yet to realize the desperate needs of Foreign Missions, to say nothing of the thrilling opportunities for great success in soul-winning which the fields are offering. Is there no way to get Southern Baptists to realize these solemn facts? I believe that if the facts were widely known, there would be such a quickening of denominational benevolence, such a getting together of our people for a decisive denominational advance, as we have not seen in many days. Nothing would help the Co-operative Campaign more. The time has come for the Baptist people to win millions to Christ and New Testament truth. The world presents a Baptist missionary opportunity as a peculiar mark of the times. We are told that there are thousands of our people, who hold the "like precious faith with us", and who holding it, must love a lost world, but who have not contributed anything to our great campaigns on which this work has depended and does depend for relief! Surely the facts have not been presented to these faithfully and persuasively.

Fact Seven. The Board put the case squarely before the recent Convention under the form of two alternatives. The Convention was told that the Board's receipts must be substantially increased or even more drastic retrenchment must be made. The Convention was asked if it had any word it wished to send to the Foreign Mission Board, any word of encouragement, advice or instruction. The Committee on the Foreign Mission Board's report stressed with great emphasis these alternatives and called upon the Convention to face them.

Fact Eight. Following the Convention, the Annual Board Meeting has been held and it was an agonizing occasion. The Board has now sent to the denominational papers the announcement that unless relief comes before October, the Board will be compelled to face the solemn question of withdrawing from some of our fields. If that course is made necessary, somebody will have to bear responsibility for it. If the denomination feels that the Foreign Mission Board is responsible after all it has done, then let the denomination say so frankly and lay the responsibility on the Foreign Mission Board. It is easier to fix this responsibility on this company of men who give their money and give their time without compensation to serve their brothers and sisters in this great work for Christ than it is to fix the responsibility on other contributors or non-contributors. But the Lord will make no mistake. He knows who has paid his pledge, given his tithe and done his duty by the Lord's imperiled work.

Suggestions

I make one or two suggestions to help every one who reads these lines to avoid the responsibility for withdrawal from some mission fields.

First. If the Board is forced to withdraw from some fields, what fields shall we withdraw from? God is blessing our work on every one of them, and His blessing is upon sound Baptist policies which this Board has fostered on every field. Moreover, if we withdraw, we shall desert Baptists and Baptist churches to their fate before enemies of the truth. Where shall this work of withdrawal begin? The responsibility is going to be a solemn one.

Second. That those who read these lines ask themselves the question, Is it I? Have I done my duty? Is it my responsibility that young lives offered to Christ are kept at home while ripe harvest fields are beckoning them to come? Have I allowed the missionaries to go without equipment while God has been blessing me? Am I willing to bear the responsibility of withdrawing from fields where souls are being saved, and of forsaking those who hold our faith? Face these questions, my dear brother or sister, as we all shall have to face them sooner or later.

Third. Carry these questions to your friends who have not paid their pledges if you know such. Get them to face them frankly and to

pray over them. It is not too late to pay 75-Million pledges.

Fourth. Start up even now a movement in your church among your friends to pay in to the Lord's treasury all that they have promised they would pay. There are enough unpaid pledges among Southern Baptists to pay off every dollar of the indebtedness, and to send to the fields every volunteer for missionary service.

Finally

I think I may anticipate two objections which a few people will raise.

First. Some will say, "I made no pledge either to the 75-Million Campaign or to the 1925 Campaign, and therefore I have no obligation to discharge." Let me answer that by saying, as one of our great editors has said, "The pledge did not create obligation in any case; it simply acknowledged an obligation which existed whether a pledge was made or not." The question which one will have to answer to God is whether he ought to have made one and ought to pay it. God has made promises to me, shall I make none to Him?

Second. Some will say, "I do not wish to pay on a debt which I did not make." Well now, one word to that objection, and that word is this: The Foreign Mission Board has, as has been shown, done its best to keep out of debt, but debt was inevitable. Moreover, the missionary results for the amount of this debt have already been realized, and those results are glorious. That is to say, God advanced His blessings on the credit of Southern Baptists. Thousands know the Saviour who would have died without knowing Him if the Lord had waited to bestow His blessings until some Southern Baptists made their gifts. In paying this debt one is not giving in the hope that souls may be saved, but he is paying for a work by which souls have been saved in multitudes.

We beg every Baptist and Baptist church in the South to face the question, Shall the Foreign Board withdraw from some of its fields, and to answer that question before October.

While the Foreign Mission Board is deeply grateful to those friends and churches who have furnished the money to send out new missionaries, the Board asks its friends not to apply their gifts to the appointment of any more new missionaries until the Board is in better financial condition, but to help take care of obligations which the Board has already assumed and which are pressing.

FUNDAMENTAL MODERNISM EQUALS MODERNIZED FUNDAMENTALISM

A Plea For The Simple New Testament Faith As Opposed To The Amalgamations Proposed By Evolutionists, Big (F) Fundamentalists And Other Modernists

By F. S. Groner

It is amazing how some people can be deceived by a name. There is scarcely any cult among all the isms and schisms and spasms that today afflict Christendom that is more foreign and inimicable to our fundamental Baptist faith than big (F) "Fundamentalism".

There never has been so large a number of our Baptist people who are unswervingly true to the genuine fundamentals of the faith as there are today. Any faithful student of Baptist history in Texas can bear witness to this fact. There were vastly more heresies and more kinds of heresies afflicting our people and threatening to shatter their confidence in the verities of the gospel in former times than there are today. And in practically every instance when these heresies were abroad in the land in yesteryears their exponents and proponents were men who went to and fro in the earth putting forth loud claims as the champions of the orthodox faith. Often they deceived the very elect. Some good

people were confused in their thinking and became estranged from the work.

From of old our Baptist brotherhood has been afflicted with the spasms which these self-appointed but spurious defenders of the faith have brought on. But let it be remembered without a single exception these secession movements came to naught, their leaders came to grief and it cost those that were deceived thereby the very joys of their Christian religion, and the utter loss of their influence. In every instance the insincerity of these self-appointed, radical leaders eventually became evident and all that was left of their efforts was the ruin they had wrought. Not only did their insincerity become manifest but the utter heresy of their own personal beliefs; and the essential aims of the movements which they instigated and proclaimed with redoubled ferocity proved to be both heretical and fanatical.

The Holiness Movement, Campbellism, Christian Science, Gospel Missions, and all the other schismatic eruptions of other days which arrogated unto themselves the same infallibility and Biblical inerrancy as that claimed by the spurious "Fundamentalism" of our day have proven to be the quintessence of heresy. But none of these were any more heretical than the Modernized-Fundamentalism which today afflicts the denominational life of America.

It will be remembered that the World "Fundamentalist" Convention met in a certain church in Fort Worth two years ago last spring and if ever there was an amalgamated aggregation of ecclesiastics and religionists of diverse and sundry creeds assembled under the same roof in all the annals of time that Convention was such a group. There were Methodists, Episcopalians, Presbyterians, Campbellites, pseudo-Baptists, and one Catholic who signed his card, registered, paid his ten dollars matriculation fee and joined in the deliberations of the meeting but was formerly granted a demit on the last day for policy sake. Among the constituent elements of this modern Babel of voices, this Duke's mixture, were those who claimed to be non-denominationalists, anti-denominationalists, and un-denominationalists. Probably they all felt themselves to be super-denominationalists.

Now, let us be absolutely candid with this ecclesiastical coalition. Who can be a "Fundamentalist" of this modernistic variety and of the kind that met at Fort Worth, and that have since met in other omnibus conventions. A man can believe in and practice the Presbyterian form of church government and be a big (F) "Fundamentalist"; one can believe in and practice the Episcopal form of church government and be a big (F) "Fundamentalist"; one can believe in the possibility of apostasy and be a big (F) "Fundamentalist"; one can believe in and practice infant baptism and be a big (F) "Fundamentalist"; one can believe in and practice effusion for baptism and be a big (F) "Fundamentalist"; one can deny the doctrine of election and be a big (F) "Fundamentalist"; one can believe in and practice open communion and be a big (F) "Fundamentalist". In all candor, will Southern Baptists ever permit such a polyglot bunch to instruct us in orthodoxy? Southern Baptists are New Testament fundamentalists and not Modernist-Fundamentalists. We Southern Baptist fundamentalists believe in believers baptism as opposed to infant baptism; we believe in immersion for baptism as opposed to sprinkling or pouring; we believe in the congregational form of church government as opposed to the Presbyterian or Episcopal form; we believe in the doctrine of election as opposed to Arminianism; we believe in the security of the saints as opposed to the possibility of apostasy; we believe in the inspiration of the Bible, the great commission included. We are for the old time New Testament fundamentals as preached by our fathers instead of the revised Modernistic-Fundamentalism which is long on words but short on deeds.

Now, suppose we look into the beliefs and

practices of some of our big (F) "Fundamentalist" friends. We recently heard one of these big (F) "Fundamentalists" who pastors a Baptist church in an address before a Texas audience of several hundred in which he said, "The Methodists are just as orthodox as we Baptists". No New Testament fundamentalists who believe implicitly in the glorious verities of our Baptist faith would ever voice such a heresy.

These big (F) "Fundamentalists" have all practically renounced denominational lines. The pastor of the biggest big (F) "Fundamentalist" church in the country, here in Texas, repudiates denominationalism entirely. In his own church paper, *The Searchlight*, of April 6, 1923, he says: "Nowhere do you find the Apostle Paul or any other apostle speaking of our 'great denomination'. Strictly speaking 'they ain't no such animal'". Non-denominationalism is one of the essential Fundamentals of Modernism. It is a theory long championed by Harry Emerson Fosdick of open church membership fame, and the logical consequence of same is the inevitable open church idea. The Inter-Church World Movement was of the same kith and kin. Dr. J. B. Gambrell led Texas Baptists and Southern Baptists in their determined stand against the Inter-Church World Movement, and the pastor of this big Modernist-Fundamentalist church, in Fort Worth, was among the leaders of the Inter-Church World Movement of six years ago, was appointed on its committees and aided in taking its census in the city in which he resides. The *Star Telegram* of Fort Worth, back in 1919, tells of an occurrence in which the city pastors association of that city, when the rector of St. Andrews Episcopal Church advocated all the churches of the city co-operating in the Inter-Church World Movement. It says that the Baptist pastors all voted against co-operating with this movement except this big (F) "Fundamentalist" pastor and he voted for it and accepted a position in its organization.

That is not all. We occasionally hear something of one Dr. T. T. Shields of Toronto, Canada. Yes, he is a big (F) "Fundamentalist". We are credibly informed that the Jarvis Street Church, of which he is pastor, practices open communion and open membership just as does Harry Emerson Fosdick at the Park Avenue Church, New York City. He and his twin pal down here in Texas beat Harry Emerson Fosdick to the open church membership and the non-denominational idea by several years. Let us not condemn too hastily young Brother Fosdick for following in the footsteps of his seniors in the ministry.

And that is not all. A word concerning Dr. W. B. Riley, another big (F) "Fundamentalist". However, before I discuss Dr. Riley's case let me say that I have for him a cordial friendship. We were associated together in former days and I learned to love him with a devotion, and regardless of his denominational deflection I trust that nothing shall ever occur to mar this friendship of the long years and I rejoice in my heart that he has been restored to health.

With this said, it is proper to discuss his case so far as it relates to present religious conditions. Dr. Riley was educated in our Southern Seminary and it is one of the painful regrets of his brethren that he has wandered away from our simple New Testament principles as consistently believed and taught by such men as Broadus, Mullins, Robertson, and the other noble instructors who have been connected with that great school of the prophets. But, Dr. Riley has wandered and wobbled not a little. He has very little love or devotion for our great Baptist denomination. He has a Presbyterian as an assistant pastor. He will immerse a pedo Baptist with the understanding that he may retain his membership in a pedo Baptist church and has done so according to his own testimony. No New Testament fundamentalist would do this. In this connection it might be remarked that the self-idolizing pastor of that big (F) "Fundamentalist"

church, Fort Worth, has a Presbyterian preacher as the managing editor of his church paper. Furthermore, Dr. Riley is the author of a book entitled "The Evolution of the Kingdom", and the thing evolved according to his book is the Kingdom of God. And may God save the mark! What Southern Baptist or New Testament fundamentalist can believe for once that the Kingdom of God is a product of evolution? We reject with emphasis and finality such crass Darwinism. We Southern Baptist fundamentalists believe that the Kingdom of God was created by the direct act of God just as taught in the Holy Scriptures. We accept without modification or emendation the Bible record instead of the claims and pretensions of our evolutionist friends. This evolution theory is abominable in our sight and we believe it is in the sight of our Lord and Master.

These Modernist Fundamentalists in effect annul by their preachments and their practices the integrity of the church. As a Baptist I have always been taught that one of the most fundamental fundamentals is a New Testament church holding to New Testament doctrines in their purity and simplicity; that "the church is the pillar and ground of the truth". But this old time Bible teaching is tabooed by rank modernism which is now on dress parade in the gaudy garments of big (F) "Fundamentalism".

Our people deserve to be fully advised and forewarned at this point. Our plain Baptist folk who believe in the simple faith of our fathers will never join this mongrel procession if only they discover what it is and whither it is going. Their efforts to lead us into a new union movement to which they give another enticing name, Baptist Bible Union, will assuredly come to naught. Drs. J. C. Massey, Curtis Lee Laws, and A. C. Dixon (recently deceased) have all found them out and have repudiated their Baptist Bible Union. They offer the Baptist Bible Union as a Baptist edition of "Fundamentalism", but proceeded to elect a Presbyterian preacher as publicity director. We have a publicity director for our Baptist Executive Board in Texas but he is a consecrated member of a Baptist Church. In addressing the Baptist pastors conference of Dallas two years ago Dr. Laws stated in unequivocal terms that he regarded the whole Baptist Bible Union performance as a spurious movement, as unnecessary, and as a blunder that our Baptist people everywhere ought to be saved from. Our brethren the country over are rapidly becoming undeceived and we will never take lessons in orthodoxy at the feet of inter-denominationalists, Inter-Church World Movement votaries, and open church membership adherents. Neither do we believe that the Kingdom of God is a product of evolution. Excuse us, please.

A booster train to advertise Mississippi will start north August 18th, going by way of Chicago, through Wisconsin, Iowa, Kansas, Missouri and Arkansas.

HORSE SENSE

By Rev. A. Portleigh Humdingher

Don't believe everything you hear or read. The fool may just be exercising his God-given right to cut his own nose off.

You can be righteously indignant but you can't be righteously jealous, brethren.

You can put the Baptist Record in the Budget and send your weekly church bulletin to that office and get your bulletin news in the paper free, mailed to every home free, and save the entire cost of the bulletin which is greater than the cost of the Record in the Budget. Besides all the other good things in the Record. Wise Pastors and Deacons will think this over.

You don't have to be noticed to be brainy and doing well.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. H. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE SON OF GOD

No study of the titles of Jesus found in the Bible could be complete which did not include this one, the Son of God. This is indeed the outstanding designation of the person, character and office of Jesus. Without this one the others would lose most of their significance and their interest to us.

There are four classes who bear testimony to Jesus as the Son of God. The first of these is Jesus himself. There is a quiet assumption of the fact in all that he says and does which is more convincing than a definite statement itself; though there are different statements sufficient. The first recorded words of Jesus were the confident taking for granted that he was the Son of God. He says, "Wist ye not that I must be about my Father's business", or "At my Father's" (house). Here he does not assert that God is his Father, he quietly assumes it as a matter of course, which this mother should understand. Again the same thing is seen in the dealing with Peter about the matter of the temple tax. Some critics had asked Peter if his Master did not mean to pay it. Peter was jealous of the honor of Jesus and said, "Of course he would". But when Peter came to where Jesus was, and without anything being said about it, Jesus said, "Peter, of whom do kings collect taxes, of their sons or of strangers?" Peter said, "Of strangers". Then said Jesus, on that ground I ought to be exempt from a temple tax, as Son of the God of the Temple. But (further proving his Sonship) he told him to go and catch a fish and find the money in its mouth. Here was a simple and material assumption of his Sonship.

But he did not hesitate, on proper occasion to say that he was the Son of God. The times are too numerous to quote. A page in a concordance can be given as proof. But look at a few. He asked his enemies who is the Christ, whose Son is he? That is the pivotal question in the Bible and in our religion. They said, "The Son of David". He answered, If he is merely David's son why does God call him Lord? Again, "No man knoweth the Father save the Son"; "I and the Father are one"; "I am in the Father and the Father in me". He said to the blind man whom he had healed, "Dost thou believe on the Son of God?" These could be multiplied in number.

Other witnesses that he is the Son of God are all of his disciples. To be sure they got this impression and knowledge from him. But they were thoroughly convinced. He had said to them, "Believe me; and if that is difficult, believe the works that I do". They are sufficient. Mark says his gospel is the gospel of Jesus Christ the Son of God. John the Baptist said, "I bear record that this is the Son of God". John says he is "the only begotten Son who is in the bosom of the Father. He that hath the Son hath the life". He says he wrote his gospel "that ye may believe that Jesus is the Christ the Son of God". In his first epistle he says, "whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he is God". Paul immediately upon his conversion "preached Christ that

he is the Son of God". Peter was the first to get the full significance of his Sonship and proclaimed his faith in these words, "Thou art the Christ, the Son of the living God". These quotations might be continued indefinitely.

The Father himself bore witness to the Sonship of Jesus. At his baptism he said, "This is my beloved Son, in whom I am well pleased". On the mount of transfiguration this testimony was repeated with emphasis. Jesus also said that the works which he did were the Father's testimony to his Sonship, as they were indeed to all his teaching and his claims.

Another important testimony to his being the Son of God is given by his worst enemies, the demons. They had supernatural knowledge. They had knowledge of him previous to his coming into the world. They know what his coming would mean to them and they were greatly disturbed and distressed. They cried out: "What have we to do with thee, Jesus, thou Son of God Most High? We know thee who thou art. Art thou come to torment us before the time?" It was because they knew who he was that they were distressed.

But there are people today who are trying to weaken down the teaching of the Sonship of Jesus, to put it on a plane with that of all other men. Evidently that was not Jesus' conception, for he said, "No man knoweth the Father except the Son and he to whom the Son will reveal him". John said, "No man hath seen God at any time: The only begotten Son, who is in the bosom of the Father; he hath declared him". Again Jesus said, "The Father loveth the Son and hath given all things into his hand". The making alive, raising the dead, the judgment of the world are committed to the Son. The Salvation of the world is committed to the Son. The effort to reduce the Son of God to the level of the ordinary man, to show that the Bible does not proclaim him to be above all and different from all, the creator and preserver of all, such an effort is the muttering of an imbecile or the raving of a demoniac. Anybody who accepts the teaching of the New Testament will have no question marks to put after the origin or the nature of Jesus as the only begotten and eternal Son of God, in whom is all power and in whom alone is salvation. It is the Father's wish that we shall honor the Son even as we honor the Father. To dishonor the Son is to dishonor the Father.

ASK; SEEK; KNOCK

Very often these words are quoted from Jesus' instruction to the disciples as if they were intended to urge importunity or persistence in prayer. It seems to this writer at least that they were not so intended and the effort to use them for this purpose is not only to miss the meaning but to pervert their teaching. They are indeed urgent words, and they are an exhortation to pray; but we miss the point, misunderstand the Scripture and utterly fail to get the proper conception of God if we take them as a command to keep on praying till we get what we want.

That the Bible does encourage importunity, that is urgent and repeated supplication may be true. But it is not for the purpose of inducing God to give or do things which he is reluctant to do. Rather the idea is to overcome the infidelity in ourselves, to banish the indolence which prevents us from praying and to put to flight the doubts we may have as to God's willingness and ability to hear us when we pray. Jesus is here not directing us to bombard God with supplications till we induce him to be good and give us what we want. He is trying to induce us to overcome our spiritual lethargy to overcome the fleshly inertia by which we are all naturally oppressed.

He is not trying to get us to pray till God gives in and gives us what we desire. He is urging us on to pray, to make use of the weapon which is in our hand for getting the victory over self and sin and the world. The repetition,

if it is repetition, ask, seek, knock, is not to get God to do something, but it is Jesus' repeated exhortation to us to pray to do that which we are so little inclined to do. God is not slow to give. It is his delight to give. We do not have to devise ways of inducing him to give. He has to bring pressure on us to induce us to pray, to ask for what he is ready to gladly give. He begs us to pray. And with all his insistence, with all his inducements and promises, it is very difficult to get people to pray. He is saying here as he taught elsewhere that men ought always to pray and not to faint. He is trying to show us how like a father and friend he is; how better than an earthly father he is.

But these words, Ask, Seek, Knock, are not mere repetition; they are not simply the urgent invitation and exhortation to pray. They mean somewhat different things. They are each descriptive of some phase of prayer, but of different things in prayer. They indicate different objects and results to be obtained by prayer. In most praying there is too much of sameness. Our praying is shallow because we have in mind only one thing to get some desire of our hearts, to receive something from God by asking him for it. Paul says, "Praying always with all prayer", that is with all kinds of prayer, not just one kind of praying. The only idea some people have in praying is supplication, that is asking for something that you desire. This is one kind of prayer, but only one kind. There are a number of others.

We need not go into the many kinds of prayer here, but confine ourselves to those indicated in the words, Ask, Seek, Knock. To be sure when he says, Ask, Jesus has in mind the making request of God for the things we need. This is supplication, what most people have in mind when they speak of prayer. And we need not dwell on that. But when he says Seek and Knock, surely he has something more, something else in mind.

One of the surest ways of impoverishing prayer and the soul is to be content with asking God for something. This is good in its place, but taken alone leads to spiritual poverty. We must not be content with asking for gifts, we must seek God, God himself. His gifts alone, apart from himself would tend only to impoverish the soul. It is not what he has, but what he is. It is not what he can give us, but what he is to us and what he can be to us that enriches our souls. And when he says "Seek", he is not bidding us seek after what we ask for. It does not mean that we are to ask for a thing and then try to get it by seeking. It means that we are not simply to ask for the gift, but to seek after the Giver. The soul would grow mean indeed if it should continually ask and receive from him, and there were no earnest going out of the soul in search for God.

The Psalms are not only the finest songs in the world, they are the greatest prayers in the world. Singing is generally praying. These Psalms are not mere supplications, though they have the finest examples of supplications in the world. But they are more. They are the going out of the soul in search for God. They are the spiritual hunger for fellowship with God. There is no better example on earth than the cry of David, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God". And there are many other examples, such as the Psalms beginning, "How amiable are thy tabernacles, O God".

But what shall we say of the last word, Knock. He says, "Knock and it shall be opened unto you". Here is the culmination of all the rest. It is not only finding the place where God dwells; it is being admitted into his audience room. Knock! How reverently one approaches now the room where God is. Concealed he may be to irreverent or careless eyes. But He says, "Yet a little while and the world beholds me no more; but ye behold me. He that loves me will be

loved by my father, and I will love him and will manifest myself unto him". The door is not locked that leads to the inner chamber of his presence. The veil is taken away. The way into the holiest is now made manifest. We may draw near with boldness and a true heart. He invites us: "Knock and it shall be opened unto you".

FINDING GOD

You once studied arithmetic and found in it many interesting problems. Usually the problem was introduced with the words, "Find the sum", or "find the least common multiple"; or as you went on into algebra and geometry you had to find the answer to some more complicated problem. Have you ever thought what you would do if you were put down in the midst of a people who did not know God, with just the world around you and nobody who had a personal knowledge of God to guide you, nor a single book which had come from a Christian community or a Christian man? How would you go about finding God? What success do you think you would have? You may be good at working problems in mathematics; you may have had good success in solving puzzles, but what do you think you would do with this one: Given only yourself and the world around you, find God.

Had it occurred to you that there are people in the world just in that situation; yea that the majority of the people in the world are in just that condition. Now find God. How would you go about it. Had it occurred to you that there are people working at that very problem: finding God. Perhaps most of them have wearied of the quest and given it up. The book of Job will furnish interesting reading along this line. It is probably the oldest book of the Bible, written before there was any Bible. There were no roads in this desert wilderness; just some few traditional landmarks, by which the traveler, the seeker after God must find his way the best he could. No wonder that one of Job's companions in a despairing tone says: "Canst thou by searching find out God; canst thou find out the Almighty to perfection?" And Job himself said: "Oh that I knew where I might find him. Behold I go forward but he is not there; backward but I cannot perceive him". This was the period of religious twilight. How men thought and sought and fought and wrought that they might find Him, and with what poor success. What progress would you make, how would you start out to find Him.

Most men have grown weary and despondent in the search. Confucius said, "It's no use, let's do what we can to know something about this present world". Socrates came up against a blank wall. Plato said, "We must wait till the gods send help". Marcus Aurelius became agnostic and pessimistic as most mere philosophers have since. Despair has settled down on the nations that know not God. Isaiah says, "Darkness shall cover the earth and gross darkness the people". That is the chapter, though, which begins, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee". The same verse goes on to say, "But the Lord shall arise upon thee and His glory shall be upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising".

Paul was breaking the news of a new day in a heathen city when he said, "He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God if haply they might feel after Him and find Him". And then he introduced the new message: "He is not far from God in the maze of the world in which we find ourselves, and the very implements of investigation injured by a corrupt nature and a depraved mind."

These things have been said that we might realize how hopeless is the task of the man who

believes in a merely material religion, who denies the supernatural and knows nothing of a divine revelation. He is groping in darkness and ends in agnosticism. The best he can do is to acknowledge the practical benefits of some sort of religion for the masses of the people and erect an altar "to the unknown God".

But when God himself takes the initiative; when he who made man and the Universe chooses to speak to him, to come unto him, to come into communication and communion with him, then is the whole universe flooded with the light of the knowledge of God. He can then say, "Seek ye the Lord while he may be found; call upon him while he is near". Then can we be assured that we shall find him when we seek for him with the whole heart. We can seek him for he is seeking us. We will find him for he has revealed himself to us in his Son. The problem of finding God will never be solved outside of Christ. He is "the mystery of God, even Christ". The Lion of the tribe of Judah hath overcome to open the book and the seven seals thereof. "This is eternal life to know thee the only true God and Jesus Christ whom thou didst send".

CONVENTION BOARD DEPARTMENT

The Opposition to the Baptist Press

It was stated in the last article that no one during the session of the State Convention or the Board meeting expressed opposition to the establishment of the Baptist Press. These were representative and democratic bodies. They did not know that the Press Association was antagonistic towards such a movement. Perhaps none of them were present at the Baptist State Convention.

About the middle of February 1922, or perhaps a few days later, after the Manager of the Baptist Press had been on duty two weeks or more planning for the work, T. M. Hederman, Editor of the Daily Clarion-Ledger and owner with R. M. Hederman of Hederman Brothers Printing Plant which was at that time printing the Baptist Record, came to the office of the Corresponding Secretary of the Mississippi Baptist Convention Board with the rating of the Mississippi Printers to show from this tabulation that printing was not as a rule a profitable business. The rating indicated that very few printers were really succeeding. The writer answered by saying in substance that the figures would not have any weight as a similar comparison could doubtless be found in other lines. Mr. Hederman then began to say that the Baptist denomination had no right to own and operate a printing plant, saying, "They might as well own a bank." He was advised that Baptist Boards in other states owned and operated presses, and that the Methodist denomination, so the writer had been informed, owned more presses than Baptists did.

At this juncture, Mr. Hederman was told that there could not be any change in plans without counter instructions from the State Board as the Manager, Mr. Janes, had been employed for the year and that the contract would have to be taken care of; but that if he (Mr. Hederman) wanted to write the Board members for a reversal of their decision, and if he would take care of the Manager and would print the Baptist Record that year at a price which would enable it to pay its way, that the Corresponding Secretary would be willing to postpone the undertaking for a year. He was advised at the same time, however, that it would be difficult to convince the Board that his motive was not a selfish one since Hederman Brothers Press was doing the majority of all the Baptist Board work, which amounted to about \$25,000.00 a year. Mr. Hederman first replied by saying that they could not use as high priced man as Mr. Janes. (We were paying him at that time \$200.00 per month.) Following that he said he would see his Brother, R. M., who had been sick, but was convalescing and would let me hear in two or three days, according to my best recollection.

That day after Mr. Hederman was gone, Mr.

Janes was called in and apprised of the conversation. He stated that it would not suit him to change the contract; hence, we could think of nothing but to proceed with the plans, even though the Board should be persuaded by Mr. Hederman to change. (In fact, by rights the Board could not very well have changed since the Convention had authorized the Printing Press.) Calculations and plans were continued, but no machinery was ordered for two weeks after Mr. Hederman was in the office. In the meantime not one word had been heard from him.

Near the 25th of February 1922 a letter was received from Walker Wood of Winona, Mississippi, Editor of the Winona Times, one from O. F. Lawrence, Editor of the Grenada Sentinel, one from W. C. Hight, Editor of the Winston County Journal, and another from an editor whose letter is not before me—all speaking against the Convention's action in authorizing a printing plant. The letters were almost facsimiles and all reached me about the same time, and a certain number of days after Mr. Hederman was in the office. It is of interest to note that Walker Wood and O. F. Lawrence stated that they were Methodist; also, did the Editor whose letter we fail to find just now. Mr. Hight is a member of the Baptist church at Louisville, Mississippi, and was, it seems to me, President of the Mississippi Press Association at that time. The Methodist Editors were advised that the Methodist denomination was far ahead of Baptists with printing facilities and that they should let us catch up at least. Mr. Hight was advised that we did not desire to hurt his business; and it is very probable that he has not felt any loss as a result of the Baptist Press. (It should be observed that protests and complaints came after we had gone too far to reverse.)

Just three weeks from the time Mr. Hederman was in the office, he called up the Corresponding Secretary saying that he would like to come up and talk over the printing press proposition again. He was told that it would be all right for him to come, but that the machinery had been ordered a week before. He remonstrated some because he had not been heard again on the subject. He was told of the time which had elapsed between the first interview and the ordering of the Press. He then began to renew his plea that the Baptists had no right to a printing press saying that they might as well own a bank or some other business. He was then reminded over the telephone of Hederman Brothers' offer to sell to the Baptist denomination their Job Plant and what price they wanted, (which price was prohibitive). After some pause, he said: "Well, we will sell it to them now."

It may be in place to say that Hederman Brothers are members of the First Baptist Church, Jackson, Mississippi, and are liberal contributors to the Church. When the 75 Million Campaign was put on, each subscribed five sixths as much as did any of the Mississippi preachers with whose subscription we are acquainted. We have heard that one is a tither. Both probably are. The writer was reminded by letter and otherwise while they were doing our work that they were contributors to the denominational work and that other plants should not be patronized. It was the rule of the office to submit a job to about three printers. If Hederman Brothers were lower in price, or equal in price, we made it a rule to give them the job. When they were much higher, we felt that the denomination would want us to accept the lower bid. It was after we had at times given a job to a lower bidder that letters were received protesting against others doing work for the Board. We are frank to say that we showed them the preference, and desired to do so.

We have other information to be given later. We have a number of editorials, beginning with the Daily Clarion-Ledger. We wish also to call attention to points in the Press Association Resolution.

GOING OVER TO ANOTHER GOSPEL

By L. R. Scarborough

Paul's letter to the Galatians is a great doctrinal exposition and exhortation. He goes to the heart of the Christianity of Jesus and defends his own credentials. Paul was jealous for the gospel which he preached. In Moffat's translation of Galatians he gives Paul as saying "I am astonished, you are hastily shifting like this, deserting him who called you by Christ's grace, and going over to another gospel. It simply means that certain individuals are unsettling you. They want to distort the gospel of Christ. Now, even though it were myself or some angel from heaven who preached a gospel that contradicted the gospel preached to you, God's curse be on him."

This is a terrible charge and a fearful warning. This gospel of nineteen hundred years ago should caution God's people today. There can be no question but that modernism is re-vamped and re-stated Unitarianism and is a bold denial and is coming to be a denunciation of the gospel of Christ, the Christianity which Paul defended. He says he got it, not from men nor from angels, but by revelation from Christ himself. Modernism is a denial, in its rankest form is a bold denouncing denial, of the true essentials of the gospel of Christ, the Christianity of Paul. Paul speaks of it as turning to another gospel or the distortion of the gospel and says even if an angel from heaven or even Paul himself were to preach a doctrine, a gospel, contrary to the one which he received from Jesus Christ and proclaimed widely and wrote down in his letters, that the people ought not to hear him and that God's curse should rest on him.

Wherein Modernism is Another Gospel

I am speaking of rank modernism. There are varying degrees of this heresy. Some so-called modernists, who are in the drift from the truth but have not landed in the extreme camp of modernism, would deny the following; but if they will keep on drifting in their preaching and teaching they will, practically, sooner or later, confirm what is said below:

1. Modernism is the character of Jesus substitutes "divine" for "deity". This is a Unitarian position. They say Jesus and Shakespeare are divine, neither was God. The true gospel says that Jesus is the very God of very God. He who denies the deity of Jesus and compliments him with being only divine does by his very belief seek to blast the solid rock of the hope of the world. If Jesus is not God then he was an imposter and Christianity is a farce on a false foundation.

2. Modernism denies the inspiration of the scriptures. It says the Bible may contain in places the will and revelation of God; and the modernist is the judge of the places. The true gospel says that the Bible was written by holy men, inbreathed of God, and is the will and revelation of God. It not only contains the will of God; but it is the will of God. A denial of the inspiration of the scriptures would, if it could, dynamite the hope of Christianity and send it adrift in a realm of sin to an eternal destiny of destruction and ruin.

3. Modernism substitutes culture for conversion, reformation or regeneration; and a denial of the new birth, its necessity and power, is to doom man in sin, because the true gospel says it is our only chance for salvation.

4. Modernism denies the necessity of atonement and distorts the saving efficacy of the blood of Christ into a gospel of heroic martyrdom example. True Christianity hangs the hope of the world on the two arms of Calvary and makes the only cleansing solvent for the world's salvation the blood of the Lord Jesus Christ. A denial of the efficacy of Christ's atoning work on the cross leaves man still under the wrath of God, condemned already.

5. Modernism denies the deep-staining guilt of sin and seeks to palliate and apologize for its

power in the destinies of men. The true gospel makes sin diabolical, deep, inwrought into the very grain of humanity, a cancerous disease eating in the heart of universal humanity and proclaims that all men are guilty and are totally depraved. That does not mean that all men are as bad as some men, but that every man has in his soul the germs of sin which will make him as bad as the worst of men.

6. Modernism more and more is seeking to emasculate the identity, integrity, divine mission of Christ's churches and the ordinances. It would unionize and compromise the churches and the fundamentals involved in their integrity. To make effeminate and consolidate the convictions of the truth as embodied in Christ's churches would leave the world without a heroic, vitalizing organization and agency of the proclamation of the truth and the preserver of the ordinances.

7. Modernism tends to dethrone man from the high place God gave him in creation by entangling his origin and history with the meanest and most uncomely of God's animal life, the monkey. Its effort is to take God's hand out of man's making, God's creative work, and put him in the class of wild animals, the very lowest kind of such. Such a position reflects on God and dethrones man from his place at the head of creation and dishonors both God and man. The only authoritative word we have on the creation of man is that "God created man in his own image, in the image of God created he him; male and female created he them". God created man out of the dust of the earth and breathed into his nostrils the breath of life and he became a living soul. This description would not suit the highest type of monkey man ever saw. If modernism denies and emasculates God's plain truth in creation, how can we blame infidelity for denying God's power of regeneration? Hence, evolution in its modernistic form denies the necessity of regeneration, God's hand in salvation. It is an easy step from this position to salvation by culture. And this is a denial of the essentials of our hope in Christ. All I know about the Bible and all I believe about Christ and his gospel compel me to put myself crosswise with modernism. It is a subtle poison, seeking to inoculate, anesthetize the heart of the world. All the lovers of Jesus and Paul, and the gospel they gave and interpreted to us, had better keep out of the drift and away from the inoculating poison of modernism. Modernism has no evangelism, no saving, constructive, kingdom-building gospel for a lost world. It has not built any schools nor hospitals nor orphanages nor organized any missionary, evangelistic group yet. It has succeeded in taking some of these away from the promoters of the true gospel and will continue to wrest from the true gospel these institutions if we let it. Truth lovers everywhere should join in a holy crusade against this distortion of the gospel, this turning to another gospel whose chief mark is the denial of the essentials of Christ and his truth.

The recent action of the Park Avenue Church in calling Dr. Fosdick on the program he set out for them is the ripened fruit of modernism. In the light of the New Testament and in the light of the long history and claims of Baptists, this church cannot by the furthest stretch of imagination lay rightful claim to being a Baptist church. Any group of so-called Christians who organize themselves into a church and violate Christ's command to baptize all believers who enter this organization, cannot be a church of Christ. Jesus commanded the believers to be baptized and anybody who denies his authority in this matter forfeits their claim to being his church. To set aside Christ's command to baptize and the conditions on which he received members into his church is to deny the whole authority of Jesus Christ and set themselves up as judges in matters in which the New Testament and the authority of Christ alone can judge. I regard it as an unspeakable tragedy that the Northern Baptist Convention should have seated

the messengers from this church in their recent convention. I do not believe that anything like this could happen among Southern Baptists and I trust the day will never come when representatives from any so-called church like this could get seats in a state convention in the South or in the Southern Baptist Convention. Every conception which I have of Christ's authority and of the essentials of a New Testament church revolt against such action. I do not believe that such action will receive the approval of a single Southern Baptist.

Another Distortion of the Gospel

I warn the friends of Christ against another distortion of Christ's and Paul's gospel. The true gospel does not sanction any method of misrepresentation and denunciation which, under any label, proclaims itself a representative of true fundamentalism. There is a method on the part of some which is as far from the spirit of the gospel as is modernism. It misrepresents and casts inuendoes and suspicions, seeks to destroy by half-truths, by bold misrepresentations, the characters of good men. Truth-telling is an essential of orthodoxy. No man is a fair representative of the gospel of Christ who seeks to destroy error only and does not build the truth. This is lopsided, crutch-walking, hobbling orthodoxy; and it is marching to its own grave. I am for a fundamentalism that tells the truth and regards the characters of men and of institutions and seeks by co-operative effort to build the truth and its institutions and agencies. The self-centered defense of fundamentalism will not save its advocates from ruin. True fundamentalism faces the other fellow and builds a lost world.

I would urge the friends of Christ and lovers of truth among Southern Baptists and Baptists everywhere to avoid the perils and dangers of modernism and the extravagancies and non-co-operative, denunciative extremes of fundamentalism as well. Our hope lies for kingdom victories, in loyalty to the truth and co-operation with the agencies of the truth, its institutions, boards and leaders. This is the way out and the way up and the way on. We should remember that an aggressive, evangelistic attack is a better defense than a well-garrisoned, static fort, howsoever loud its guns may boom and its shells may burst. I do not belong to that group of Baptists who sing, "Hold the fort for I am coming". I belong to that militant army of Christ storming the gates of hell with an aggressive evangelism singing "Onward Christian Soldiers".

There is sense in what I say, if I did say it.

A NOBLE BAPTIST EVANGELIST

By L. R. Scarborough

Rev. J. W. Hickerson and his wife have been under the employ of the Southwestern Seminary as evangelists for six years. Because of an arrangement with the State Board in Texas, in their plans to develop a department of evangelism, the Southwestern Seminary agreed for the present to give up its evangelists, at least those working in Texas. Under this plan Brother Hickerson and his wife have given up their connection with the Seminary. The Texas Board was very anxious to have them work in its department; but they decided not best to limit their field to one state. So, they go into independent evangelism with headquarters at Seminary Hill, Texas.

Mrs. Hickerson plays, sings and works with the young people and does personal work in connection with her husband's meetings. They are both very excellent people.

I notice from their record for the six years that they held 112 meetings and there were 2,748 baptisms, 4,052 additions to Baptist churches, 855 volunteers for special work, and that they raised \$37,710, and this was \$10,836 above their salary and expenses during this time. This is a noble record. They averaged 675 additions to Baptist churches during the six years.

Brother Hickerson is a strong, sound, evan-

gelistic, constructive preacher of the gospel; and he and his wife do in every way a most satisfactory work in leading and instructing the churches and winning the lost. They are friends of the truth and in co-operation with all the work of Southern Baptists. I commend them most heartily to the brotherhood everywhere.

ADDRESS OF PRESIDENT E. J. MULLINS, AT THE SOUTHERN BAPTIST CONVENTION, IN SUPPORT OF THE MAJORITY REPORT ON BAPTIST FAITH AND MESSAGE

Brother President, and Members of the Convention:

There is one thing that I believe a man can always do with safety, and without disappointment, and that is to appeal to the sense of fair play of a Baptist body. Now there are individual Baptists to whom you can not make that appeal, but there are now present a great body of Baptist people, and down in the bottom of their hearts there is honesty and there is common sense, and there is a spirit of fairness; and I come to you this afternoon simply and solely with a plea for Christ and his truth, for the work of his Kingdom, and for fair play with all the brethren. I hope to make good the basis of that plea for fair play in a few moments, and I believe that this great body of splendid Baptists will respond to that appeal, and that is all I ask. I will make the points clear in a moment.

First of all, I want to correct a matter of fact. It was said in the morning paper that there was nothing about Evolution in this report. That is not true. Dr. Stealey, a while ago said the same thing. Of course he did not mean to misrepresent, but he did not state the fact. There is in this report a very definite reference to Evolution.

Now I am going to read you a little of it in the deliverance on the subject of "Science" and "Religion" dealing with the subject of Evolution we read as follows: "But its best exponents freely admit that the causes of the origin of species have not been traced, nor has any proof been forthcoming that man is not the direct creation of God as recorded in Genesis." That is in the report, and that is just as explicit as anything in Brother Stealey's amendment. So, let us get the facts right, before we begin to reason about them.

Now brethren, when we begin to reason about these facts, the question boils itself down to one issue only, and that is simply this: Where shall we put the reference to Evolution? Shall we put it in the Doctrinal Statement, in a Confession of Faith, or shall we put it in a separate general statement of the relation between "science" and "religion". (Applause.)

That is worth applauding, for that is all there is in the question before us. It is simply a question as to where we shall put the statement. Brother Stealey says it ought to go into the Doctrinal Statement. I maintain that it should go in the supplementary statement. We put the question to this Convention, and it is here that we may exercise fair play. I do not believe we should divide this great body on this question.

Consider another fact: Dr. Stealey himself accepts every one of these articles in the Doctrinal Statement. Keep that in mind. He does not question any of it. He does not reject even the third article, although he wants to amend it. The third article passes muster with everybody. All groups accept it. Dr. Stealey wishes to change it so that many of his brethren will not accept it. It is very much like arguing for immersion. Immersion as a mode of baptism is acceptable to every body. It is good coin among all Christian peoples. Sprinkling passes muster with some, but not with all. We argue therefore, that everybody should be willing to accept immersion as the Biblical mode. Now article 3 in this statement is good coin everywhere. All the brethren accept it. It passes muster anywhere: "Man was the special creation of God."

A brother said to me a while ago—one of the most conservative brethren in this Convention, to whom I had not spoken a word on the subject: "Why any Baptist on earth, even if" he leaned over backward, ought to be satisfied with that statement without any amendment." It is as clear as anything can well be. If you will look up the definition of Evolution, as given in the scientific dictionaries, you will find that the third article in this Doctrinal Statement can not be harmonized with Evolution. The definition given in Baldwin's dictionary of scientific and philosophical terms is "the theory of the origin of species by descent, and thus opposed to special creation." Therefore, when you affirm that a thing came into existence by special creation you thereby affirm that it was not by evolution, but in doing so you confine your language to the religious side of the line without transgressing into the realm of science.

Now another fact is this, please keep it in mind. This is not a committee of evolutionists. We do not believe in evolution. There is not a modernist on it. Every one of us accepts the super-natural, believes in the virgin birth, believes in the deity of Jesus Christ. There are a score of things in that Doctrinal Statement which evolutionists would not accept. They would not accept the virgin birth, the miracles of Jesus, the deity of Jesus, the resurrection of Jesus, the return of Jesus to this earth in person as the New Testament teaches. There are many things in this statement which the evolutionist would not accept.

Now I maintain that we have before us a very simple question, and one that ought not to divide this Convention, and that is, what is the best place in which to locate the reference to Evolution? Should we put it in the Doctrinal Statement? That is the question I raise, and which I desire you to consider.

Now I suppose every body here agrees with us in our belief in the super-natural, and there is a certain modified sense in which everybody believes in evolution. The development of a chicken from the germ in an egg is not evolution in the technical sense at all; it is evolution in a limited sense. The variation of species that we find among cats and dogs and other domestic animals is in a certain sense evolution, but it is not evolution in the technical sense in which species are supposed to be derived from each other. Evolution is a minor matter so far as any proof has been forthcoming.

I have heard it expressed in this way: A mosquito alighted on the driving wheel of a train, and the train began to move at the rate of forty miles an hour. The mosquito made certain observations of the phenomena about him as he went round and round and round. After the train had traveled a little while the mosquito generalized his observations and announced a great natural law. He said the universe is governed by one principle, revolution, revolution, revolution, and all events are expressed by that one word. But, mark you, the mosquito took no note of the engineer in the cab. He took no note of the track on which the train was moving. He knew nothing of the passengers on the train, or of the conductor. He took no note of the city in the distance, toward which the train was moving, but he reduced the phenomena of the universe to one simple principle, revolution, revolution, revolution. Now, my friends, evolution does not express the universe any better than revolution expresses the railroad train. It looks very simple, so simple in fact, that it deceives a great many people. But there is great danger in reducing things to a simplicity which is too great. There is much more in this universe than evolution can explain.

I want you to get in mind clearly the attitude of this committee. It is not an attitude of endorsing evolution. It is simply an attitude of wisdom in the method of approaching the question. All of us felt of course that if it were possible, we should find a common standing

ground for all Southern Baptists in this Doctrinal Statement. We had no wish to imperil our work by division. We therefore sought to know the mind of the brethren in all directions. What did we find? We found at least a three-fold division. First of all there was a group of brethren who opposed a confession of any kind, any doctrinal statement whatsoever by our Baptist people on the ground that Baptists have an aversion to all creeds except the Bible, and I want to tell you—(Applause). Now you have right here in this applause a demonstration showing that that group of people is no insignificant group, and has been led by no insignificant brethren. Personally I have said that Baptists have a perfect right to issue doctrinal statements occasionally, but that they are dangerous weapons, and we ought to be very careful in doing so. They are dangerous to our unity, and not because of the proclamation of what we believe. This Convention has issued similar statements in the past. In 1912, I think it was, the Convention issued such a statement on some subjects. In 1919, the Convention appointed a committee, of which I happened to be chairman, along with Dr. Gambrell and four or five other brethren. We were instructed to prepare a Confession of Faith, or fraternal address, to our Baptist brethren all over the world. This was done, and the statement sent abroad. It did a great deal of good. Dr. Gambrell and I found it everywhere in Europe in our tour in 1920. At Kansas City in 1923 the Convention was kind enough to adopt from my address the part dealing with Science and Religion, and reaffirming the supernatural elements in the Gospel. A great many people have said that "we do not therefore, at this time, need another doctrinal statement." Some members of this committee have that feeling.

But there was a third group who believe there ought to be a statement at the present time because of the menace of naturalism. Some brethren have continued to agitate from year to year in favor of a doctrinal statement, and your committee was appointed at the Convention last year. The third group was also considerable in numbers.

The committee, after a full discussion, waived their own personal judgment about it, and decided that they would revise the old New Hampshire Confession of Faith, adding some articles, and changing others, and their revision is what is before you today. The New Hampshire is a very widely accepted Confession of Faith, and we felt it would supply a good basis for our statement. Very well, if the committee performed its duty, how was it to state these matters on which there was a difference of opinion? All agreed that we wanted unity of action, not division. If possible, we should find a common standing ground for all Southern Baptists.

There was no difference on the subject of evolution, but we found that one member of the committee insisted that the evolution matter

(Continued on page 11)

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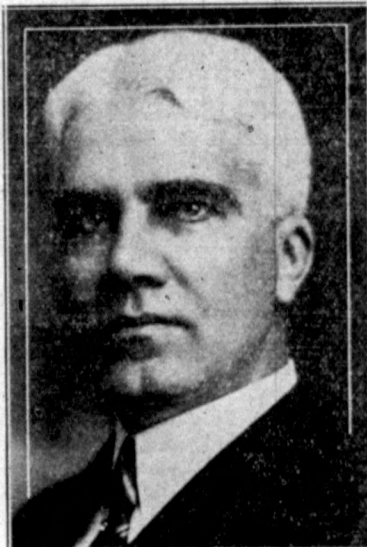
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Mississippi Baptist Assembly



HAROLD E. INGRAHAM



DR. JOHN L. HILL



DR. W. T. CONNER



MRS. W. J. COX

Program

9:00 A.M. Devotional—Dr. John L. Hill.

9:30 A.M. Conferences and Classes.

Sunday School Conferences will be held each day as follows:

Cradle Roll—Miss Minnie Brown, Pontotoc.

Beginner—Miss Minnie Brown, Pontotoc.

Primary—Mrs. Annie Merle Barber, Permen-ter, Hattiesburg.

Junior—Mrs. Ned Rice, Charleston.

Intermediate—(Leader to be supplied).

Organized Class—Mr. Harold E. Ingraham, Nashville.

Superintendents—Mr. Harold E. Ingraham, Nashville.

The following B. Y. P. U. Classes will be held each day:

A. "A General B. Y. P. U. Organization"—Mr. W. W. William, State B. Y. P. U. Secretary, Florida.

B. "Southern Baptists at Work at Home and Abroad"—Auber J. Wild, Oxford.

C. "Training in Bible Study"—(For Intermediate)—Dr. R. Q. Leavell, Picayune.

D. "Intermediate B. Y. P. U. Manual"—Miss Mary Frances Johnson, Columbus.

E. "Junior B. Y. P. U. Manual"—Miss Minnie Parker, Meridian.

F. Conference for Junior-Intermediate Leaders—Miss Sallie Paine Morgan, Jackson.

The following W. M. U. Study Classes will be held each day:

"Along the Highway of Service" (For Women)

—Mrs. A. J. Aven, Clinton.

"Woman and Stewardship" (For Y. W. A.'s)

—Miss Mayme Slaughter, Jackson.

"Brave Adventurers" (For R. A.'s)—Mrs. I. L. Toler, Gloster.

R. A. Conclave—Mr. Hubert Jordan, Ellisville.

10:45 A.M. Calisthenic Exercises.

11:00 A.M. Song Service—Mr. Fred Scholfield.

11:15 A.M. Bible Hour—Dr. W. T. Conner.

12:00 Lunch.

Afternoon Recreation—Swimming, tennis, fishing, boating, stunts.

5:00 P.M. To

6:00 P.M. Social Hour.

6:30 P.M. Dinner.

7:15 P.M. Sunset Service—Dr. John L. Hill.

7:45 P.M. Song Service—Mr. Fred Scholfield.

8:00 P.M. Inspirational Address—Dr. Robert C. Lee.

Assembly Information

We are all looking forward to the assembly now. If you went last year there is no use me writing anything to you except to say that we will have the assembly again this year, at the same place and near the same time, at the same price and the program offered and the fun we will have will be even better than that of last year.

Some who will read this however did not have the privilege of attending the assembly last year, and so for them I am going to give some facts about the assembly that will help you to decide that that is the place for you to spend your vacation.

Where It Is To Be

The assembly is to be RIGHT ON THE COAST about half way between Biloxi and Gulfport, or to be exact, five miles from Gulfport and seven miles from Biloxi. We will use the buildings and grounds of the Gulf Coast Military Academy, which include two piers running out

into the gulf. This is one of the beauty spots of the coast, with its great oaks, its palms, its flowers and its beautiful water front with the cool gulf breeze blowing continually.

What It Is

The assembly is the gathering together for eight days the choicest men and women, boys and girls of the state for the purpose of having a vacation, which at the same time will give you Food, (both physical and spiritual) Fun and Fellowship. We will have inspirational addresses, classes in W. M. U., Sunday School, and B. Y. P. U. We will have conferences on all phases of the work. The afternoons are open for you to enjoy for yourself in any way you choose.

The Cost

The cost of the assembly to each person attending will be \$1.75 a day for board and bed (you bring your bed linen, towels, soap, etc., with you), \$1.00 for registration fee, which gives you all privileges to classes, lectures, social features, bathing, etc. This plus your transportation to and from the assembly will be all the cost to you, except what you may choose to spend otherwise. Most people go to the assembly in cars, leaving so few to go by train that we have not secured reduced rates on the railroads.

Our Speakers

We are to have the privilege of having as our speakers and teachers some of the world's greatest talent. Fred R. Scholfield and wife will have charge of the music; they are of national reputation, and in them we have the assurance of a most delightful musical program each day. Dr. R. G. Lee of New Orleans will be one of the speakers. Those who attended the Convention at Tupelo remember Dr. Lee; he thrills as few men can. Dr. John L. Hill of Nashville, another of our speakers, the most sought speaker in the South, especially among our young people. Dr. W. T. Conner of the faculty of Southwestern Seminary will be our Bible teacher for the full time.

Mrs. W. J. Cox, the new President of the Southern Woman's Missionary Union, will be the principal speaker on W. M. U. Day. She is regarded as one of the ablest women speakers in the Nation. Dr. C. E. Burts, General Director of the Co-operative Program of Southern Baptists, brings a message on the evening of the 11th.

Our Teachers

Each Department will have an excellent Faculty of instructors. Every person who attends the Assembly can find such conference or class work as is desired.



MR. FRED SCHOLFIELD

"Oh mother, I have just counted my money and I have enough, glory! and won't I have a good time at the assembly; they say nearly everybody is going and I can't wait till time to start."

"Say Frank, are you going to the assembly?" "Absolutely; I have already asked the boss to let me off for those eight days and he said I could go if I get someone in my place, and Ed has promised to work for me and I'm off like a buzz saw. Why I'd almost chunk up my job rather than miss it."

Gulfport, August 4-12, 1925



Mr. W. W. Willian

Mr. Willian is State Secretary of Sunday School and B. Y. P. U. work in Florida. A man dearly beloved by the young as well as older people of his state. We count ourselves fortunate to have him with us for our assembly this year, he will teach our new B. Y. P. U. book "A General B. Y. P. U. Organization".

B. Y. P. U. Faculty

We want to emphasize the B. Y. P. U. faculty, for we believe we have the best array of teachers we have ever had. Besides our own two state workers, Mr. Wilds and Miss Morgan, we will have Miss Minnie Parker of Meridian, Miss Mary Frances Johnson of Columbus, and Mr. W. W. Willian of Jacksonville, Fla. Brother Willian is Secretary of B. Y. P. U. work in Florida.

In addition to these every Mississippi Baptist will be delighted to know that our own Dr. R. Q. Leavell will teach still another class in B. Y. P. U.

W. M. U. Faculty

The efficiency of our W. M. U. Faculty cannot be questioned. Our State President, Mrs. A. J. Aven will bring us, fresh every day, lessons in our newest Home Mission Book, "Along the Highway of Service". Miss Mayme Slaughter will teach in her own inimitable way the "Woman and Stewardship" to our younger women. "Brave Adventurers" will be made to be living realities to our Royal Ambassadors by Mrs. I. L. Toler. Mr. Hubert Jordan, another lover of boys, will hold a Conclave for the boys.

S. S. Faculty

The fact that J. E. Byrd stands at the head of the S. S. Faculty is sufficient reason for us all to know that we are to have the best in his line. A glance at the program will show that there is a place for us all, from the Cradle Roll on through the Organized Class and with the Superintendents. Besides Mr. Byrd there will be Miss Minnie Brown, Mrs. A. M. B. Permenter, Mrs. Ned Rice, Mr. H. E. Ingraham.



Miss Minnie Parker

Miss Parker is assistant to the pastor of First Church, Meridian, and along with other duties delights to serve as B. Y. P. U. Director and knows and loves the work. Her "hobby" is Junior B. Y. P. U., and our Juniors are going to have the time of their lives with Miss Parker as their teacher each morning and then as their social director each afternoon at the assembly. We count ourselves most fortunate to have Miss Parker as a member of the B. Y. P. U. Faculty.

The Social Side

We have a committee who is at work now on well planned social activities. Mr. Alvin Doty is chairman of the committee and is planning for an hour each afternoon of fun in which everybody can have part, and in addition to this he will plan for outside features, such as tennis, ball games, boat rides, etc.

The Social Hour will be held from five to six o'clock each afternoon under the "Big Oak". Every body is expected to take part. Miss Minnie Parker of Meridian will have charge of the hour.

Mr. Hubert Jordan will have charge for the recreational hours of the boys, ages from 12 to 18. He is planning hikes, swimming, boating, games and other forms of recreation that are of special interest to boys. See that some members of your R. A. Chapter has this opportunity.

Let's Get There at the Beginning and Stay to the End!

The first meal given at the Assembly Dining Hall will be at 6:30 P. M., Tuesday, August 4th.

The first service of the Assembly will be the Sunset Service at 7:15 P. M. Tuesday, August 4th.

What They Are Saying

"Hey, Bess, I am thrilled to pieces! You know what, father just told me I could go to the assembly, and I'm walking on air."



Auber J. Wilds

General Secretary of B. Y. P. U. work in our own state, will teach a class in one of our newest Study Course Books, "Southern Baptists Working Together". All books taught in the B. Y. P. U. classes give credits in our three Study Courses; you will either get a diploma or seal, depending on which class you take.



Dr. Roland Q. Leavell

Dr. Leavell is pastor of the Pica-yune Baptist Church, one of the best churches in the state, and he is a B. Y. P. U. booster, and will teach a class for Intermediates in Bible Study. My how we envy every Intermediate that may have the privilege of being in this class. A real book with a real teacher means a real, sure enough, honest to goodness class getting a blessing.

Miss Mary Frances Johnson

We are happy indeed to have Miss Johnson to teach the Intermediate B. Y. P. U. Manual at the assembly this year. Miss Johnson has had wide experience in B. Y. P. U. work in Georgia, and is now Student Secretary at M. S. C. W. under our State Mission Board. In addition to teaching the Intermediate Manual she will have a large part in the social activities of the assembly.

"Oh boy! listen to this, a letter from Joe, he is going to the assembly this year, and believe me we are going to have er time."



DR. R. G. LEE

"Well mother I have ordered a new pair of shoes for the little tin horse, so she can walk the roads to Gulfport and not hurt her feet the first of August. Get the children all ready so we can get an early start and be there on time Tuesday, the 4th."

"I wouldn't take a mule for this opportunity of attending the assembly again this year. I was there last year and it's the best place in the world for a Mississippi Baptist to spend a week for a profitable vacation."

And so they are making preparations to go, and if you go you will meet all these with hundreds of others who are going to spend their vacation there. WHERE? Gulf Coast Military Academy, five miles east of Gulfport, seven miles west of Biloxi, on a car line that connects these two beautiful coast cities. Remember the first service is the evening of August 4th.



Miss Sallie Paine Morgan

Every B. Y. P. U. per in Mississippi knows her and loves her, our Junior and Intermediate B. Y. P. U. Leader, Miss Sallie Paine Morgan. She will conduct conferences each morning of the assembly for Leaders and prospective Leaders of Junior and Intermediate B. Y. P. U.'s. We are expecting a great crowd of Leaders this year at the assembly and have every reason to believe they will be there. If you are a Leader you can't afford to miss it.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON July 19, 1925

The Gospel in Lystra—Acts 14:8-20

Paul passed from Antioch in Pisidia to Iconium, about 80 miles to the Southeast, where abundant success attended their missionary activities. Their success filled the resident Jews of that city with jealous hatred, culminating in a persecution, which sought to destroy the lives of these messengers of the cross. The Jews succeeded in winning over to their side, a contingent of the Gentiles. This united force was formidable in numbers, power, and influence, and had the sanction and possibly the leadership of the rulers of the city. They were actuated by the atrocious purpose of treating the apostles with shameful indignity and to stone them. Paul and Barnabas were made aware of the deadly designs of these enemies, and fled for their lives to Lystra, a city of Lycaonia, lying some twenty miles away and some miles distant from the great highways of commerce. This city was probably chosen as a place of refuge from the deadly hate of their persecutors. The personnel of the population was free from Graeco-Roman elements. It was inhabited by Lycaonians. These rude pagans were ignorant and superstitious, and uninfluenced by the presence and cult of the Jews who were so abundant, both in Antioch and Iconium. Much might be said of the Lycaonians of their country and of the location of the city Lystra. However, inviting the subject, no time can be given in this paper. "The work of Paul and Barnabas, now for the first time called Apostles, find an excellent opportunity of introducing themselves and their work, in the person of an unfortunate cripple, who was found among the hearers in public assembly."

"And at Lystra, there sat a certain man impotent in his feet, a cripple from his mother's womb, who never had walked". The condition of this poor unfortunate invites the sympathy and interest of these representatives of Jesus who made the blind to see, and the lame to walk and called the dead to life again. The poor cripple was not there as an idle spectator, or with a passing interest in the new and curious story proclaimed with such confidence and power by these strangers who had so recently come to Lystra.

"The same heard Paul speaking" and his presence and interest were not lost in the mass, but "Paul fastening his eyes upon him and seeing that he had faith to be made whole, said with a loud voice, Stand upright on thy feet and he leaped up and walked". (Vers. 9-10.) The circumstances of this notable cure of this cripple are given in striking detail. He heard with persevering interest. His attention was un-

broken and called forth the intense gaze of Paul. He fastened his eyes upon him. With a spiritual intuition he read the infallible evidences of the awakening powers of the cripple's heart, which needed only to be called into exercise, commanded him with a loud voice to stand upon his feet. With the command came the power and he leaped to his feet and walked. Attentive listening inspired faith, and his faith became the organ through which divine power gave life and movement to his impotent feet. The preacher, his message, attentive hearing, called the helpless man to action.

The effect of this miracle of healing was instantaneous and widespread. "And when the multitude saw what Paul had done, they lifted up their voice saying, in the speech of Lycaonia, the gods have come down to us in the likeness of men. (Ver. 11.) To them nothing short of supernatural power could effect so great a cure. In their superstitious bewilderment they found in the legendary love of ancient myths an ample explanation of this marvelous cure. The gods as of old, had come into their city in the likeness of men. The likeness of Paul was that of a man, his personality and nature that of a god. They expressed their conviction and high state of feelings in their native dialect. Nothing definite is known of this Lycaonian language. It was mere jargon to Paul and Barnabas. In their own speech they designated Barnabas as Jupiter and Paul as Mercury. Conditions were favorable to such a conjecture. There was a legend abroad among them that Jupiter and Mercury had once in the past visited in the neighboring Phryia, Baulis and Philemon, two virtuous peasants, and enjoyed their hospitality. The stately appearance of Barnabas would easily identify him with Jupiter, while the insignificant statue of Paul and his matchless powers of eloquence would call for his identification with Mercury, the god of eloquence. Besides in front of the city there was erected a temple in honor of Jupiter. Mercury or Hermes held the office of messenger and interpreter of the gods, and the attendant of his father Jupiter when he came down to earth. The spirit of superstitious reverence for these gods in human form became contagious, and moved the priests of Jupiter's temple to offer sacrifices unto these divine beings who so graciously visited the city and gave a signal token of their favor toward the people. "And the priest of Jupiter, whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes". (Ver. 11.) Truly Paul and Barnabas are in the heart of paganism. The leaven of Judaism had never entered this mass of benighted and ignorant people. These Apos-

tles of truth and life here witnessed the high tide of the spirit of idolatry and the superstitious devotion of those who had changed the truth of God into a lie and worshipped the creature rather than the Creator. This appalling expression of superstition and ignorance filled these men of God with indescribable horror and disclosed to them the magnitude of the work to which the Lord had called them. Such gross superstition and ignorance intensified their zeal and confirmed their purpose to pursue their calling with unwavering devotion. The incident furnished a text from which Paul preached one of his inimitable sermons, with effective power. "But when the Apostles, Barnabas and Paul, heard of it, they rent their garments and sprang forth among the multitude, crying out, and saying, Why do ye these things?" (Ver. 14.) Such was the method employed to bring these fanatical devotees of idolatry to a pause in an act fraught with such momentous consequences, to the work in which they were engaged. The first effort is to position themselves in the minds of this pagan multitude. They must not be regarded as objects of worship. "We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea and all that in them is". (Ver. 15.) With one master stroke the "gods many" were swept from the field and the whole system of idolatry which had been built up around them was cast to the ground as a vain thing and a gross perversion of religious worship. They install the one true and living God, as the only object worthy of their religious devotions. These Apostles well knew that all right religion must find its warrant and source in right conceptions of God. God seeks to be rightly known to men and by men. It was the purpose of Jesus Christ who dwells in the bosom of the Father to interpret him to men. God the Father interpreted to men in his Son is fundamental in the good tidings which Paul preached. Paul gives the leading characteristics of God as made known to men in the Gospel of his Son.

1. The nature and essence of God is first consideration. He is the living God, has life in himself. He is the one absolute Being, the source from which every current of life which animates every living thing is derived.

2. The nature and essence of God is seen in his creative activity. He made the heaven and the earth and the sea and all things that in them is. All these are the creatures of his hands. They are the expressions of his wisdom and his power. They are not the objects of worship. All the forces of nature, which paganism, conceived of as presided over by some deity, supreme in his own realm, required a multiplicity of gods and demi-gods, and each called for some form of worship. Paul brands these, and the devotions which men rendered them as empty things.

3. The living God, the Creator of all things had not left himself without witness. The proverbial order of the world attested his existence and the benevolence of his being. His supreme presence and power in directing the forces of nature are evidenced in the good things which he bestows upon men. "He gives the rain from heaven, the fruitful seasons, filling our hearts with good and gladness". (Ver. 17.) This revelation of God in nature was inadequate to meet man's needs in the disordered condition in which sin had placed him. It left the pagan nations to choose their own way. Such was God's permissive will in the administration of his moral economy. Not that natural religion afforded a standard of conduct ample to disclose the essence and nature of the Divine Creator of all, man's duty to man and his duty to God, but it left man free to follow out the bent of his own nature by an actual experiment in the field of history. He suffered "in the generations gone by to walk in their own way".

4. Now Paul and Barnabas are proclaiming a new and fuller Revelation; they are heralds of good news. The Gospel which they preach calls men back from their own ways, it calls them from the shrines and altars of their own choosing, from the idolatrous devotion of ignorance and superstition to the worship of the true and living God. "That ye should turn from these vain things unto the living God" was not only a duty but a high privilege. Nothing is said about repenting of their sins, but turning from idolatry. In the study of this incident in Paul's missionary labors, we must look at it in the light of its historical settings. The character of his hearers they moved upon a low level of intelligence their conceptions of the Divine Being was grossly distorted and their forms of worship were degraded. The light that was in them had become darkness. Such was the character of Paul's hearers. To correct all the religious aberrations to which they were given. To accomplish all these required tact, patience and instruction in which first things must be put first.

Besides one needs to remember we have only a very brief outline of what Paul preached at Lystra. Just what he included in turning from idolatry to the worship and service of the living God, can only be inferred from what we know of his conception of the Gospel of Christ. It embraced much more than turning from the worship of many gods to the worship of only one God, the author of things. Paul's Christianity was much more than Theism. Heathen were converted under Paul's preaching and disciples were won to Christ in Lystra. But his preaching barely restrained the multitude as such from carrying out their purpose to offer sacrifices unto Paul and Barnabas, "And with these sayings scarce restrained they the multitudes from doing sacrifice unto them." (Ver. 18.)

Soon their old enemies come from Antioch and Iconium in pursuit of

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Paul and Barnabas. These Jewish fanatics stirred up the ignorant multitudes against the Apostles. They incited these pagan devotees to deeds of deadly violence. "They stoned Paul and dragged him out of the city, supposing that he was dead. But as the disciples stood round about him, he rose up and entered into the city: and on the morrow, he went forth with Barnabas to Derbe". (Vers. 19-20.) Spending a time in Derbe preaching the Gospel and making many disciples. Before sailing back to Antioch in Syria to relate their experiences as missionaries and the fruits of their labors, they retrace their steps, visiting the churches they had planted and confirming the souls of the disciples. They perfected these newly organized churches by appointing elders in every church to look after the spiritual interest of those who had been so recently won to Christ, (Vers. 21-23.) All of which gives an insight into the church life of these early believers, dated around over the Gallatian country like small islands in the vast sea of heathenism.

(Continued from page 7)

should be introduced in the doctrinal statement. Other members of the committee felt that it belonged elsewhere. The latter opinion was based upon information derived from various sources among our constituency. We saw clearly that there was a large group of people who desired to exclude scientific matters from the doctrinal statement, because it had the appearance of introducing science into a religious confession. It was not opposition to inserting a statement on science, it was merely the admission that such a statement should be made separately from the Confession of Faith. Fair play demanded that we should consider all parties as far as this was possible in writing the article dealing with creation.

Now returning to what I said at first, the issue boils itself down to that question, where to put it. The majority of the committee believe that the place to put it is in a separate statement, and one member of the committee insists on putting it in the Articles of Faith themselves. The statement submitted on science and religion covers the evolution question fully, and accurately. It is simply a statement of fact, and no Baptist should be desirous of running over a fact.

Now as to Dr. Stealey's statement, it is open to criticism in the language itself. I will not go into that. He does not express himself clearly. He is trying to get language which no scientist can deny, but it is a vain hope. If a scientific man desires he can evade almost any language you can frame. I have read one book recently, I think it is one by Mr. Patten, entitled "The Grand Strategy of Evolution", which makes use of the idea so often used against evolution, taken from the Bible and expressed in the words "bring forth after its kind". He maintains that every species arrives at a static condition where it brings forth only after its kind. But after an ex-

tended period when conditions have ripened, a new species is brought forth, so that it is very difficult to find terms which a scientific man can not evade, if he wishes.

Now I wish to give you two or three reason why I think you should vote for the adoption of this report without Brother Stealey's amendment. The first I have already given. The main point is contained in the language of the article, namely, that man was a special creation of God, and in the supplemental statement "that no proof has been forthcoming that man is not a direct creation of God as recorded in Genesis."

The second reason is this: The current opinion of the brethren, as indicated in various ways. I hold in my hand a circular containing the creed of a new theological seminary in Philadelphia, started by the fundamentalists of the North against modernism, led by men like Dr. Curtis Lee Laws, and others of similar type. These brethren are fundamentalists, who protest against modernism. The man who is acting President of that Seminary I conversed with recently. There is not a single reference to the subject of evolution in that creedal statement. I asked the President "why did you not put in the statement an article about evolution?" He replied "Because we did not want to complicate what we are doing with scientific matters. We want to keep religion where it belongs, and science where it belongs."

The denominational papers in the South have sounded a very wise note in this connection. Dr. Pitt, of the Religious Herald recently pointed out the fact that every Convention is in a sense local. The main body of delegates come from regions near at hand. No Convention is in the widest sense fully representative of all parts of the territory. Does not this fact appeal to your sense of fair play? Ought we not to consider every part of our territory, and not merely that around Memphis? With three great groups of brethren attesting as to what is wise, ought not every group to try to be fair with the other groups?

(Here extracts were read from the Religious Herald, from the Western Recorder, from the Baptist Advance of Arkansas, and from the Baptist Courier of South Carolina, and from the Word and Way of Missouri. These extracts will not be reproduced here, but can be given if necessary.)

The editorial in the Word and Way goes on to say: "As to the Kansas City expression we, at the time, felt that nothing needed to be added to it or subtracted from it. The statement in the first paragraph of that deliverance, to-wit: 'The evolution doctrine has long been a working hypothesis of science, and will probably continue to be because of its apparent simplicity in explaining the universe', was made by the writer of the article—according to his own private statement to this writer—not with the purpose of to any extent or degree endorsing the use of the doctrine in this way, but only as a fact. And it is a fact

that scientists have for years used the hypothesis as a working principle and so have reached, as many see it, false conclusions." That is signed, "S. M. B.", whom we recognize as a member of the committee. I wanted to read a number of other references, but I must hurry through. The third thing is this: Putting science in a religious confession plays into the hands of the modernist. Dr. L. G. Broughton said something in his sermon yesterday that I consider is the very heart of the present situation. He said: "Let science keep its hand off religion, and let religion keep its hand off science."

Why do I say that? I will tell you, the modernists say today,—the radical modernists say, today, that science has a right to take the Bible, and take Christianity, and take religion, and make it over again into the image of science. Well, if you don't believe that come to me and I will give you the title of a book and you can go and prove it. Professor Conklin of Princeton University, in his book on "The Direction of Human Evolution", says and explains that biology is going to take Christianity over and remake it in the image of physical science,—biology, and that preachers who have not the spirit of science are not capable of judging evi-

dence of science. I am not going to discuss that point. It is a good question for good common sense and not for science. It isn't necessary at all, but my point is this: I go back to Professor Conklin and I say, "If you have a right to undertake to remake religion in the interest and image of science, I have just as much right to remake science in the image of religion; and neither one of us has any such right, because science pursues its own method in arriving at truth in the natural realm, and religion its method in arriving at truth in the religious realm."

Why, naturalism doesn't tell anything about love, faith and repentance, and justification. An atom is a very interesting thing, but you might search an atom to the end of time, and you wouldn't find sanctification and regeneration, and the new birth, would you? And you might go and search the new birth, and the spiritual life of Christianity to the end of time, and you wouldn't find an atom; you wouldn't find a physical law. It is common sense. The two things don't belong together.

If I am playing chess with a man that knows chess and I don't, and I insist that we play chess according to the rules of checkers, he would

(Continued on page 13)

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Quitman, Miss.

A Personal Announcement

I have resigned the Quitman pastorate in order to give all my time to the work of evangelism. The resignation becomes effective sometime between July 1st and the end of the usual three months' notice—possibly by September 1st. I leave the pastorate in fair condition for my successor. Brother Jeff Carter is the Chairman of the Board of Deacons—and any correspondence relative to the pastorate may be addressed to him.

For the present Quitman is to be my post-office. By September 1st, however, I shall move to Laurel, at least for the balance of the present year.

The work of evangelism is not new to me—I am not a novice entering in an experimental way a new field. For several years in Alabama I was an evangelist, giving all my time to the work. Then, since re-entering the pastorate when they recalled me to the First Church of Huntsville, Ala., I have given a great deal of my time to the work of evangelism. There isn't a hard and unpleasant feature of the work with which I am not perfectly familiar from the standpoint of actual experience. On the other hand, there isn't a delightful phase of it (and there are many) that hasn't been lived to its full in my own experience.

However, most of my work has been done in Alabama, where the brethren seem to appreciate me even far beyond my real worth as an evangelist. As I sit here and write these lines I recall that I have on my list five dates for meetings this summer and fall—and as many more tentative dates pending—in Alabama. It's my heart-wish, though, to be used in Mississippi just as often as possible.

In a way the character of meetings I hold is peculiar to myself. They are as to method the very quintessence of simplicity. I maintain that there is just one "proposition" that's worth making to an unsaved soul—and that is to accept then and there (on the spot) Jesus Christ as a personal Savior. And immediately after that, to confess that Christ before men in the act of baptism and church-membership. The result is, in many instances the "visible results" in accessions to the churches do not compare favorably with those of more high-pressure methods. In fact, I always put the stress of the campaign upon actual constructive work from the Baptist viewpoint—as I believe every pastor whom I have helped will testify. And as a rule the "ingatherings" are satisfactory—but, as some would measure the success of a revival campaign, in many instances the number who join falls below the average.

I have always realized that under normal conditions one of the best tests of an evangelistic campaign is the increased membership of the church—though not always. But the fact that this is the generally accepted standard by which the success of the meeting is determined, has led many into the very erroneous method of making the new members the main and outstanding feature. The result is many of the churches are filled almost to the point of bursting with people who never should have joined—notwithstanding, of course, they came in upon a profession of faith.

On this one point I guess I am a bit different from the average. But with me it's a matter of conscience. And I want the brethren to understand that the type of meetings I hold is not the tame and lifeless sort. On the other hand, as a rule they arouse much interest, and result wonderfully in the general good of the church—and the entire community. Conversions as a rule are frequent after the first few days—and they come easily and gladly even for the open confession—and most of them join the church.

Two of the pastors whom I have recently helped said exactly the same thing: "This meeting is one in which I haven't heard the first word of adverse criticism—and yet it is one of the very best I have ever had." I am sure the brethren will pardon this near-bragging on my part. I give the quotation from these two excellent pastors because, in the first place, they said it, and in the second place, to enable me to say that my style is not the compromising type. I have my own interpretation of what I believe the Gospel is—and I love to preach it as I understand it—and the people, even regardless of denominational differences, seem not only to appreciate it—but believe it.

I hope the brethren may keep me mighty busy.

If they don't, I'll accept another pastorate—but my deliberate decision is to spend the balance of my active ministerial life as an evangelist—largely in Mississippi.

Rev. Wm. S. Dixon, Wheaton, Ill., the Baptist gospel singer, is in a series of dates in the State of Louisiana. His first one of this series was with Rev. A. H. Cullen, pastor First Church, Winnsboro, La.; following that has been in campaigns in same state at Start, Columbia, and Oak Ridge. He has some open weeks, July 20 to August 16th, to give to some Louisiana Baptist churches. He can be reached at general delivery, Winnsboro, La.

ATTENTION! LAYMEN

If laymen who may see this note have not read the three articles published on page nine of the July issue of "Home and Foreign Fields", it is suggested that they look them up and then look them over. The headings are "Home Board Meeting", "To the Baptists and Baptist Churches of the South" and "An Open Letter to Our Missionaries".

They were also published in some of the State papers.

If a large number of laymen would thoughtfully and prayerfully consider the serious situation revealed in these statements, would they not, even at the cost of self-denial, enlarge their regular offerings to the Cooperative Program to such extent as to afford substantial relief? Such a "reasonable service" would also bring relief to other vital causes.

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stituency for the present depressing situation.

—J. T. Henderson,
General Secretary.

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M. P. L. BERRY, President, Clinton, Miss.

(Continued from page 11)

very quickly tell me I had no right to ask it. And, if, again, I am playing checkers with a man and he insists on playing checkers by the rules of chess, I would be mighty quick to tell him I wouldn't do it. Play the game according to the rules of the game. You don't play baseball by the rules of football. You don't ask a compass to tell you the time of day. You wouldn't use a microscope to discover a new planet, and you wouldn't take a telescope to investigate the eyebrow of a gnat. In other words, brethren, let the thing be done according to its own rules. Play checkers according to the rules of checkers, and play chess according to the rules of chess. And I say to the scientific man, you haven't the apparatus, you haven't the method, you haven't the criterion, you haven't the standard by which you can get into the human soul and see the marvelous and great things the Spirit of God does for a man when he regenerates him. In other words, whenever a brother insists, that you must put scientific teaching in a religious confession of faith, he is doing, in principle, exactly what Conklin and others attempt unlawfully to do. He is proceeding on the hypothesis that the two things mix. They don't,—they don't. If God gives me my way, if He gives me talent, strength, and ability to do anything, by friends, I want to tell you, I am going to stand to the end of my life and say to the scientific man, "Thus far shalt thou come and no farther, when you are dealing with the things of the spiritual life." And when the scientific man comes to me and says to me, "Thus far shalt thou come and pass judgment on what is denoted by physical science", I am going to respect his rights, as he respects ours, but don't let his methods ever get over into a denial of what I know. And he can well say to us that we do the same thing.

Now it is this feeling which is back of the demand that we keep statements about science out of a confession of faith, and that it should be put in some other form, and this is the explanation of the attitude of the committee. Desiring to unify the various elements in the Convention, we have made the statement about evolution in a separate section, and have thus covered the ground in that respect also.

Now, brethren, I might say this, although I don't suppose it is necessary to dwell on it, if we were to undertake to put our personal preferences in the doctrinal statement and insist upon our personal group preferences being put in the confession of faith, for Baptists covering eighteen states like this, where would we "fetch up at?" I can just think of things I know some men would put in. Some people would want to insist on a twenty-four hour day in Genesis, and some a period day. Some people would insist on post-millennialism, and some people on pre-millennialism. Some people would insist on church succession and some on anti-church succession. Some would insist on a universal church and some would oppose the

universal church. Why, there is no end to where we would go. Some would want to do one way and some another. A man would say, "If we are going to denounce the scientific theory, why not denounce all false theories that are abroad?" I could give you a number right here, if you want to put them in. Listen! Agnosticism is one of the most dangerous theories today. Why not denounce against agnosticism? And pragmatism is one of the most dangerous fallacies today. Why not denounce pragmatism? One of the most dangerous fallacies is monism. Why not introduce monism into the doctrinal statement and pronounce against it? Why not put in pluralism, which is one of the most fashionable beliefs, that God is more than one God? Why not single all of these out, and put them into the doctrinal statement, condemning all of them? We would never get anywhere, that is why. And because the Bible does not approach the subject that way, that is why. Because the religious life does not recognize such an approach. Because we would but confuse the normal man and the minds of our people everywhere, that is why. And because Jesus wants us to respect the true sentiments of people to the very limit, that is why.

Brethren, I appeal to you for fair play. I don't believe it is fair play for a group of brethren who are particularly committed to this standpoint, to come here and insist that everybody in the conference conform to that standpoint.

We are all conscientious in our point of view. Brother Stealey says he is conscientious, so am I. God forbid that I shouldn't be. We have all got conscience, and the Baptist conscience is a thing which a Baptist in England said has worn out more hammers than all other agencies in Great Britain. I believe that one thing about the Baptist conscience is fair play. One thing about the Baptist conscience is straightforwardness. One thing about the Baptist conscience is its willingness to recognize the opinions of other people and rights of other people, within gospel limits.

I can tell you, some of the finest and most orthodox men—I could name them, men like James P. Boyce, F. H. Kerfoot, James Orr; men like James Denney, and H. R. McIntosh, the Scotchman, Abraham Kuyper of Holland—all these men take a position of this kind,—men who are the greatest hope of orthodoxy on the other side of the ocean, in books they have written, orthodoxy to the core, and very valuable. They take the same position this statement takes.

I appeal to you this afternoon in the name of our God and Saviour, in the name of God's work, the many missionaries, and great educational work of God's Kingdom that Southern Baptists are doing in such a magnificent way, in the name of all these things I plead with you, let us get together; let us unanimously adopt this statement as it is here.

Well, if you don't I just leave it

on your hearts and ask you prayerfully to consider it, and ask the Master to show you how to do the thing that shall be just to every interest, that it shall be just to the cause, and just to Jesus.

PASTOR RESIGNS

Rev. C. M. Morris has resigned as pastor of the Shubuta Baptist Church to accept the pastorate of the Pascagoula Baptist Church and will move to his new work the last of July.

The Shubuta Church accepted his

resignation and appointed a pulpit committee with J. R. Rogers, chairman, vesting the committee with authority to offer the incoming pastor a salary of \$1,800.00 per year with pastor's home.

—W. H. Patton.

Shubuta, Miss., July 7, 1925.

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THE RUMANIAN GOVERNMENT AND THE BAPTISTS NEW EXCUSES FOR REPRESSION

By Dr. J. H. Rushbrooke, Baptist
Commissioner for Europe

I have again been to Rumania, to listen once more to the familiar story of repression and persecution. Very slowly indeed do Western ideas of toleration succeed in making themselves effective in this Eastern people. Rumanians pride themselves on being Latin, but the Oriental outlook appears almost everywhere. They adopt in the language of their constitution and in many of their laws, the catch-words of the West in regard to religious freedom; but they have no real conception of its meaning. In respect of religion the entire population is officially supervised from cradle to grave. The methods by which, and the conditions under which, a person may leave one denomination for another are legally laid down. Rumanian nationalism is closely bound up with the dominant church; vast numbers of Rumanians are incapable of appreciating that a good citizen may belong to some other communion than the Oriental Orthodox. As to that Church, adherence is often purely formal, and the separation between religious profession and practical morality strongly marked. In no country of Europe is there deeper need of the evangelical message with its unique power of moral transformation and uplift.

Baptists have lately been pestered in countless ways. In one village,

for example, they received official permission to build a chapel, and from the time of its completion last autumn have been officially forbidden to open it. In another village the congregation outgrew its premises; new premises were bought, and then the authorities refused permission to the Baptists to migrate. In a third case a Baptist congregation, through the resolute self-sacrifice of poor people, gathered bricks and timber: these still lie unused, and in part decayed, on the site; since the official permit to build is withheld. Such petty and tyrannous action by local authorities is, however, of far less importance than the action of the Ministry of Cultus. At the end of January last a decree of this Ministry deprived about seventy-five per cent of the Baptists of the land of pastoral service. A singular pretext was found for this. In 1924 the Western Calendar had been officially adopted with the assent of the leaders of the Orthodox Church. The superstitious Orthodox peasants, were, however, gravely doubtful about it. They question the validity of the observance of the saints' days as rearranged. Many insisted on keeping Christmas according to the old Calendar. It is said that some in their resentment declared that since the leaders of the Orthodox Church had betrayed the sound tradition they would join the sectarians. Baptists have had nothing to do with the controversy; as a matter of fact they welcomed the new calendar and have themselves printed it. The Minister of Cultus nevertheless included in his

decree a paragraph which lays down that so long as agitation against the new calendar continues Baptist ministers shall confine themselves to the places in which they live. The result of this unreasonable and tyrannous order is that by far the larger number of Baptist meeting-places are deprived of all ministerial service, and many have had to be closed. The worst effects are seen in Bessarabia, where some two hundred preaching stations are served by eight itinerant preachers. Since these can only minister in the places where they live, they are debarred from practically the whole of their field. In other parts of the country, preachers in charge of from twelve to twenty stations find themselves cut off from all save one.

The Foreign Secretary, M. Duca, and the Minister of Cultus, both of whom I visited in Bukarest, have recognized the hardship and injustice involved, and have promised that every Baptist minister certified by the President of the Union shall be at once freed from the restrictions of the ordinance. I hope to be able ere long to report that these promises have been carried out.

It is disappointing that new methods of repression based on new excuses should so often appear in Rumania. Certainly there "the price of liberty is eternal vigilance"—and the liberty is at best extremely diluted!

McDADE

Brother A. J. McDade departed this life on June 23, 1925. The end came while he was in the Methodist Hospital of Hattiesburg, Miss. He was for a long time one of the leading citizens of the town of Sumrall, but had moved away a short time before his death. He was forty years old and leaves a Christian wife, two bright little children, three sisters and other relatives to mourn his departure. He was highly esteemed and loved by his many

(Continued on page 15)



Beforehand!

Washington made possible the 4th of July by keeping a jump ahead of the plans of the enemy. If you would defeat Satan, look well to the religious literature in your home. It gives strength beforehand. Keep it in the home.

IN MEMORIAM

Elder F. M. Breland

On July 6, 1925, Elder Francis Marion Breland departed this life. He had been in a low state of health for some months but his death came as a shock to his family and friends.

He was born May 6, 1866, the fifth son of Elder O. F. and Minerva Breland. He was one of four preacher brothers. He was indeed a deep doctrinal preacher, telling the truth in the fashion of our fathers without fear or favor, but yet in love.

He was pastor of four churches at his death—Linwood, Pearl Valley and Pleasant Dale in Neshoba County, and Beulah in Newton County. He was pastor of Linwood for twenty-six years, it being one of the first to call him after his ordination in 1897.

He was baptized into the fellowship of Mt. Sinai Church by Elder S. J. Tullos in 1883. His membership was there at his death. He served a number of churches during his twenty-eight years of ministry and at a great sacrifice, for they were composed of poor people generally, so his pay was meager; but as Jesus said, "The poor have the Gospel preached to them" was literally made real in his life.

He really died in harness. He preached at Linwood on Saturday and on Sunday he conducted the burial service of Mrs. E. W. Kirkland and on Monday he fell. He had expressed himself that he would be glad to preach his last sermon at Linwood where he had served so long, and to people whom he loved as his own, and who loved him. His desire was granted.

His first marriage was to Miss P. P. Kirkland, who fell asleep many years ago. Two girls were born to this union, both living. He was married to the widow now left sorrowing, in 1897. She was Miss DeLula Wilson before marriage. Six children were given unto them, all living.

His remains were laid to rest in the Neshoba Cemetery. Elder G. O. Parker of Union conducted the simple service. A large congregation was present to show respect to his memory. He was known and loved by people far and near. His going leaves a vacant place in the home, community and Christian work that cannot be supplied. May the Lord comfort and bless his wife and children.

Herington

William Walter Herington was born April 10, 1870; died June 24, 1925. He was married to Miss Nancy Buckhalter, January 3, 1893. Eleven children were born to them, nine yet living, two dead. He professed faith in Christ, joined the Baptist Church at Goodwater, Simpson County. He then moved his membership to Siloam, where he remained one of the best members until the Lord called him home. He was always loyal to his church and pastor, one of Simpson County's best men. He was buried at Siloam

Church, Brother C. M. Grason assisting us in the service. May the Lord be with the family 'till we meet again.

—D. W. Moulder.

Easterling

R. J. Easterling, aged 62 years, 3 months, 14 days, passed to his reward June 26, 1925. He was married to Miss Emma Muller in 1880. There were three children born to them, one dead, two living. He joined the Baptist Church at Springfield when fifteen years old. He suffered with cancer the two last years. I never saw anyone suffer more and bear it patiently than he did. For several months he was so anxious to go home and be free from suffering. A good man gone. I have been his pastor at Beulah Church, the last sixteen years. He was buried at Piny Grove Cemetery. The Lord comfort the wife and children 'till they meet some better day.

—D. W. Moulder.

Johnson

Mrs. Martha Ann Johnson, wife of Henry Johnson, was called from her earthly home to the heavenly home on June 7, 1925. She was the mother of five children, all grown and married and Christian workers. Our church at Goodwater lost one of our best members. She was ready for every good work. I have been her pastor twenty-four years. She was ready and willing to answer the call. She was buried in the Lingle Cemetery. I was assisted in the service by Brother Herring and Lee Hersley. "O woman, great was thy faith".

—D. W. Moulder.

LONG BEACH MEETING

The writer recently had the pleasure of being with Pastor F. W. Tomberlin and the Long Beach Baptist Church in a revival meeting. The services began on the 19th of June and closed on the 28th. I was compelled to leave, however, on the 27th.

The Long Beach Church has a faithful, loyal band of workers. They co-operated with the pastor and the visiting preacher throughout the meeting in spite of an unsurpassed scourge of mosquitoes.

Brother T. J. Moore came to us during the meeting and remained until the close, working in the interest of the Record. He contributed much to the meeting. His rich experiences, his deep consecration with his splendid training all conspire to make him a blessing to any church and community. He secured many new subscribers to the Record. Pastor Tomberlin is a student in the Baptist Bible Institute. He came to the Institute from Alabama. He was called to the Long Beach Church about the first of April and began his labors immediately. The membership has responded and is responding to his leadership in a very gratifying way. The Lord is blessing church and pastor. We covet for them greater things in Kingdom service.

Covington, La. —B. C. Land.

(Continued from page 14)

friends who knew him. He was a true husband and an affectionate father. He was a Shriner in the Masonic fraternity and a very worthy brother Mason. Though not a church member, we have reasons to believe that he had made his peace with God. His going was sad indeed to his loved ones and multitudes of friends. But we feel that our loss was his gain and that his spirit is now in the eternal presence of God. After a short service conducted by the writer, the Masons took charge of the body and buried it in the Roseland Cemetery of Hattiesburg. Our prayers and sympathy are for his loved ones and more especially his loving wife and children. The Lord will comfort you even though—

"Tis hard to take the burden up
When he has laid it down;
He brightened all the joy of life,
He softened every frown;
But, O, 'tis good to think of him
When you are troubled sore;
Thanks be to God that such has been
Though he is here no more."

—N. J. Lee.

AT THE ASSEMBLY

When you go to the Assembly, August 4th to 12th, see how many people present read the Record. It will surprise you. There are many and sundry means of improving the man, but the best means is by starting on the inside of him. You can begin by informing him.



Parental Excitement!

It does no good to lift horrified hands when the favorite son or daughter goes wrong. Provide good reading matter beforehand. Keep the Baptist Record handy. \$2.00 per year.

THE EUNUCH'S CONFESSION, SPURIOUS

By R. A. Venable

(Continued from last week)

2. (1) Among the numerous passages found in the Textus Receptus from which our old version is translated, now omitted from the best Greek text, because known to be spurious, stands Acts 8:37. It passes out without an advocate to plead its cause. Of course it had no claim to recognition in the Revised Version and so is omitted. (2) Again the doxology of the so-called Lord's Prayer, has disappeared. (Matt. 6:13.) However sacred its associa-

tion, and notwithstanding its presence was felt to be necessary to complete the circle of thought in this invocation, it modestly disappears for lack of evidence to justify its presence in the court of prayer. (3) Again Mark 16:9-20, has now few to defend its genuineness and authenticity as a part of the Gospel. It is retired from its long standing as the closing words of the writer of the Second Gospel. (4) John 5:3-4 is now rejected for lack of sufficient manuscript authority. Tischendorf, Trevelles, Alford, Westcott and Hort, reject the passage as spurious, so it does not appear in the Revised Version. (5) John 7:53-8:11, is no longer regarded as a part of John's Gospel. "On all intelligent principles of mere criticism the passage must needs be abandoned, and such is the conclusion arrived at by all critical editors", Scrivener. (6) 1 John 5:7-8, after the expression "in heaven" in verse 7, to "on earth", in verse 8, is known

to be spurious; has absolutely no manuscript authority and of course has no claim to recognition in a Greek text of the New Testament, and of course none in the Revised Version.

There is no time and space allowed for a discussion of the evidence against the above and all other passages which have disappeared from the Revised Version of the New Testament. The evidences for and against has been fully brought out and duly weighed by a court too learned to be misled and too conscientious to be partial and too honest to barter off truth for tradition, or bar the entrance of fact, in the interest of fiction. It sometimes pains us deeply to learn what we have held as truth is an error and what we have worshiped was fetish. One thing remains, every Christian, preacher, or layman must avail himself of the best means to know the truth, for it is the truth that makes us free.

Make that old Church Comfortable

GARLAND M. JONES

Attorney-at-Law
Newnan, Georgia

June 18, 1913.

Moncrief Furnace Co.
Atlanta, Ga.

Gentlemen:-

In regard to the Fan Blast Heating Plant installed by you in the First Methodist Church here, it gives us pleasure to say that this plant and system was adopted by the committee after carefully considering all methods of heating, and we feel that after three years trial we have found this plant eminently satisfactory in every respect, as it is very efficient in heating, quick in its results and we believe the most economical plant we have ever seen installed for a public building.

Yours truly,

Building Committee,
(Signed) Garland M. Jones,
Chairman.

That old church that your forefathers built years ago can be made just as warm and comfortable in winter and cool in the summer as the most modern church in your town.

The Moncrief Fan Blast Heating and Ventilating System is being successfully installed in many of the oldest churches in the South, and replacing many unsatisfactory heating systems.

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East Mississippi Department

By R. L. Breland

West Revival

Rev. Harvey Gray, the splendid pastor of Eupora Baptist Church, did the preaching in the revival meeting at West. He did some splendid Bible preaching and the church was highly delighted and greatly helped. He is one of the best young pastor-evangelists.

Brother Joe E. Bryant led the singing in the meeting. He is well prepared for his work and gave splendid satisfaction. If you need a consecrated song evangelist you will find him in Brother Bryant, Tupelo, Miss.

Congregations were good throughout the meeting, which ran for eight days. It was scorching hot but the people came and endured the heat to hear the wonderful gospel truth which Brother Gray brought.

There were eleven additions to the church, all by letter. West has but very few persons in it who are old enough who do not belong to some church. There are about 250 white people in the town and four churches.

The Sunday School under Superintendent C. E. White is on a boom, the B. Y. P. U. led by Brother Nathan Oliver, and other loyal young folks, is doing good work. A Sunbeam Band to be led by Mrs. T. W. Thornton is to be organized. So I think West is on the upward trend, and real loyal Baptists hold membership there. Pray for the work at West.

Notes and Comments

A meeting is in progress at Coffeeville. Clyde L. Breland, Williamstown, Ky., is preaching, and Joe E. Bryant of Tupelo is leading the song services.

In a letter from Elder H. W. Shirley, who is recuperating at Porvenir, New Mexico, he says, "Think I am now improving. Doctor thinks I have only a severe case of bronchial asthma. I expect to return to my work at Philadelphia about September 1st." This is good news from this beloved brother.

Pastor J. F. Mitchell of Vardaman says, "Our meeting here will begin the third Sunday in July, with Brother H. G. West of Ackerman doing the preaching. Our W. M. U. will meet daily for prayer meetings after the first Sunday."

Rev. Earl Brooks, who is now on a field near Hoky Springs, Marshall County, has been called to Grand Junction, Tenn., and surrounding field. It is not yet known what his decision is.

The meeting at Mt. Sinai begins the third Sunday in July. Pray for a great blessing over there.

The writer with his family and Brother J. W. Brown spent a few hours with Pastor E. J. Hill of Merton Baptist Church, Memphis, last week. His health is improving and his work is progressing nicely. Dr.

De Garmo had just closed a good meeting there. This is a fine field in one of the important sections of this great city.

If Possum Neck is five miles east of West, where is Possum Neck?

I was gratified to read in the papers that the girls of Clarksdale would not bare their bodies and become a gazing spectacle for vulgar and impure men in a bathing revue staged to take place in that city last week. Modesty and virtue seem not to be entirely dead.

The death of Elder F. M. Breland of Neshoba County leaves a vacancy in the denominational work in that county that will be hard to fill. Very few active ministers there now. May the Lord call some of the bright, Christian young men up there to preach His word.

The Baptist Church at Union recently closed a splendid revival meeting. Pastor Parker was assisted by Dr. W. E. Farr of Grenada.

Three Baptist Churches near Meridian united and held a ten days revival in a tent last week. Elder G. O. Parker did the preaching. Elders E. Stephens, W. L. Collins and Vaughn are pastors of the three uniting churches. That is my kind of union meeting.

Pastor J. G. Lott and family of Water Valley were in our meeting some at Coffeeville, where Elder Clyde Breland of Kentucky is doing the preaching. The meeting is still in progress at this writing.

Evangelistic Singer Joe E. Bryant has contracted with Evangelist A. D. Muse to be with him in revival meetings for some months to come. I am sure this will be a splendid working force for the Lord.

FIRST DOCTOR'S DEGREE IN RELIGIOUS EDUCATION

The Southwestern Baptist Theological Seminary, Fort Worth, Texas, through its school of Religious Education, has awarded its first doctor's degree. At the close of the past session this degree was won by Professor T. B. Maston, an educational faculty member.

Recently the School of Religious Education of this institution celebrated its tenth anniversary. Its development has been almost phenomenal during this decade. Hundreds of graduates have been sent to all parts of the world; twenty-eight men and women graduated in this year's class. The school has a faculty of seven, specialists in their respective lines of teaching.

With only ten years growth, it is noteworthy that the curriculum should now be developed to embrace the doctor's work. Dr. J. M. Price is head of the school and associated with him on the teaching force are: N. R. Drummond, T. B. Maston, Miss Mary Ellen Caver, W. F. Yarbrough, Jr., Mrs. T. B. Maston, and L. A. Myers. (Drummond, Yarbrough and Myers are Mississippians.)

—L. A. Myers.

Here's Best Plan to Lift Debts on Mission Boards

THE best plan to lift the debts on the Home and Foreign Mission Boards and reinforce these great agencies in their task of world evangelization is to support the Cooperative Program by every church which has not already done so assuming a definite goal in this connection immediately and then enlisting every member as nearly as possible, in helping reach that goal. In no other way can this pressing duty of Southern Baptists be so surely and quickly discharged.

Here is the proof of this statement:

Through the 75 Million Campaign, our first great cooperative effort, there was raised for home missions \$6,622,725.55, whereas for the 74 years preceding that movement home missions received direct from the churches \$8,188,730.02. Thus it will be seen that the cooperative effort brought nearly as much money to home missions in 5½ years as the churches had given under the old method in all the previous history of the board.

FOREIGN MISSIONS ADVANCED GREATLY

For foreign missions the 75 Million Campaign produced \$11,615,327.91, whereas in all the other 74 years of its history the Foreign Mission Board received only about \$12,500,000. With these enlarged receipts from the Campaign the Foreign Board was enabled to enter 8 new countries, enlarge its missionary force over 100 per cent, double the number of churches and church members, nearly treble the number of church buildings, increase by two-thirds the number of mission schools and more than double the number of students from among whom come 50 per cent of all the converts on the foreign fields.

LOSS OF VISION CAUSES DECLINE

The slump in receipts and the consequent debts on the boards are not due to any defects in our cooperative plan of work but to a loss of spiritual vision and evangelistic passion and a general religious inertia that is being experienced not only by Southern Baptists but by Christian peoples the world over.

To lift the debts on our state and southwide boards and other agencies,—something that must be done or our work will suffer irretrievably—would be an easy task if our Southern Baptist forces would once more go afield for lost souls at home and abroad, enlist the new converts in definite Christian service, and dedicate themselves and all that they are and have—including their money—to God and his causes after God's own plan for their lives as set forth in his Word.

GOD WORKS THROUGH PROGRAM

But God works along definite, well organized plans in the accomplishment of his purposes and we believe he would have his children do likewise. It is to further every interest of God's Kingdom in a systematic, definite and liberal manner that the Cooperative Program was devised.

If all our churches will support the Program in proportion to their ability all our financial problems will be immediately solved and our spiritual life greatly enriched.

May God give to every Southern Baptist church and individual the vision and the grace to do their whole duty now.

Cooperative Program Commission